SIXTEEN SERMONS,

PREACHED UPON

SEVERAL OCCASIONS,

BY

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Late Rector of *Mautby* in *Norfolk*, and ſometimes Fellow of *Corpus Chriſti* Colledge in *Cambridge*.

Cypr. L. 4. Ep. 9.

Qui Chriſto non credit Sacerdotem facienti,
Poſteà credere incipiet Sacerdotem vindicanti.

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To the Honourable.

Sir ROBERT PASTON

OF

Oxnead *in the County of* Norfolk,
Knight and Baronet.

SIR,

THere was a time when neither *Sermons* nor their *Preachers* did ſtand in need of any other Authority or Power to guard them, than what they brought along with them, derived from God, who ſpeaks in the one, and ordained the other. There wanted then no Epiſtles Dedicatory to Man: *Ye are our Epiſtle*, ſaith St. *Paul*, and that was enough. God alone, to whoſe ſervice they were devoted, was then thought a ſufficient Patron. There

2 Cor. 3. 2.

was a time when ſacred things were ſecured by their own holineſs, and needed neither Bars nor Gates to defend them from violation. But, ſince the audaciouſneſs of the rude fellow arriv'd at the very Club of *Hercules*, wreſting it out of his hand whiles the Image ſmil'd, there was great need of an able Sacriſt, if the Idol would be ſafe. And we are now returned to that age, wherein the Scepter of God's Word is torn out of his hand, and wreſted out of the mouths of the *Preachers*, and whittled at laſt to a contemptible nothing; And whiles the patience of the Almighty ſuſpends the judgment, they ceaſe not their boldneſs, till they come at laſt to profeſſed and profound Atheiſm: For, as wofull experience hath taught us, that Kings do ſeldom out-live their power: ſo when God is diſpoiled of his Regal Government by his Word, the very next act muſt be to deny his *Being*, which is now

the

the merry employment of the *Junćto* of wits, who laugh at us, and our Preaching too, not thinking us worthy to be ſoberly confuted, as having no better ground for our *Sermons*, than a *Paper Revelation*, eaſily blown off with a blaſt from their lips. The *Gyants* of ſin do now conceive, that to the diſthroning of God, there need no other Arms but *Scorn* and *Diriſion*.

In this Jovial (but yet deplorable) confuſion, I could not tell where to pitch upon a more fit *Guardian* for theſe enſuing *Sermons*, than your ſelf; being not onely an Univerſal *Patron* by your reſpects and kindneſſes to the Clergy round about you; but having the particular right of Patronage of that Rectory where this Reverend Author by the free Donation of your Noble Father was Incumbent; and therefore *de jure* you may challenge ſome propriety in the *Sermons* too.

And,

And, Sir, your own particular regard to his worth, manifeſted by ſecret kindneſſes to his Perſon (ſome conſiderable ones whereof my ſelf have been privy to) does alſo challenge thoſe Papers, as a thankful return from his grateful Aſhes.

I muſt here alſo offer a due violence to your modeſty, by declaring openly in the face of the world my humble thankfulneſs for your private favours conferred upon my ſelf alſo (for ſtill your generous bounty delights in ſecrecy;) and therefore I beſeech you ſuffer me to ſpread the Table for theſe diſhes, which this worthy Author is preſenting towards you.

But why do I offer *Sermons* as an acknowledgment of thankfulneſs, when (to deal ingeniouſly) they flie unto you for ſhelter? Sir, your merit hath made you a worthy Member of this preſent Parliament, and I am urged to tell you under that notion, That, unleſs the

Pulpit

Pulpit be well backt with the Authority of the Magiſtrate, we may preach and preach again, till our hearts ake, the *Sword* of the *Spirit* will (as one ſaid) prove but a *Wooden Dagger*; we ſhall but fight with Beaſts, and combat with Tempeſts; *Inanis labor, & irritus conatus*: For we have found by late experience, that one Act of Parliament hath had ſtronger influence upon the people, than a hundred of our Sermons, when ſtript of Civil Authority; for then *ſpectaculum facti ſumus*, we are but the *Scorn of men*, and the *Out-caſt of the people*, whoſe patulous ears are ſtretcht to every rumour that may revile us; but to our Admonitions,

Non ſaxa nudis ſurdiora navitis
Neptunus alto tandit Hybernus ſalo.

If therefore *the Preacher would find out acceptable words.* If the *words be wiſe*, they muſt be *ſharp as goads and nails*, and you that are the *Maſters of the Aſſembly* muſt

Eccleſ. 12. 10. 11.

muſt find a hammer to drive them, or elſe they will take but little hold. And I pray God ſo to direct your great Counſels, that whiles our *Sermons* give life and ſpirit to the *Laws* (a Specimen whereof, I hope, you will here find) the *Laws* may give ſtrength and ſinews to our Sermons. *God led his people like a flock by the hand of Moſes and Aaron*: *In manu*; It was but one hand, or elſe one claſpt in the other, whereby they executed their diſtinct Offices; and God's Temple and *Salomon*'s Palace made but one Fabrick: Nor do we look upon the *Church* & *State* as two diſtinct, but one entire Body, both united under one *Head*, the *Church* giving life and ſpirit to the *State*, and the *State* giving limbs and organs to the *Church*.

Pſal. 77. *ult.*

May your Candour therefore kindly accept of theſe *Sermons* as a joynt acknowledgement both from the *Dead* and the *Living* of former favours; May your

your Authority keep them in breath after that the Author hath expired his; And may thoſe ſacred places which you have adorn'd and conſecrated, being the Product of your vows, be (as *Jacob's* pillar) a laſting ſupport to your Houſe and Family. May you long live to be a further Honour and Ornament to your Country, and your pious Lady be a continual Example of Vertue and Holineſs; and your hopeful Offspring prove the joy of your age. And ſeeing you ſo much delight in the Temple of God, when you ſhall be full of years and happineſs here, may your everlaſting habitation be in his holy Temple in Heaven. Thus out of bounden duty on bended knees prays

SIR,

Your moſt humble and moſt obliged
in all Chriſtian ſervices

 Roger Flynt.

THE PREFACE TO THE READER.

READER,

VNder what ſhape or profeſſion ſoever thou appeareſt, I charge thee not to handle this Book with any other intent, than that wherewith it comes to thee; that is, To make thee better; *For, that I might enrich thee, I became a beggar; and for thy ſake have obtained theſe Papers (which I dare call Sermons) from the dying Author, being loth they ſhould be like the unnatural Parents and Children to die together; and his kindneſs ſuffered me to let them live upon that breath, which he expired, upon this condition, that in this Preface* I ſhould ſay nothing of him.

Judg, Reader, how great this man was, that made ſo little of himſelf; and yet, I hope, I may ſay without violation of promiſe, or troubling his Ghoſt,

Ghoſt; *That when a man's Genius is fitted for Government*; *when his perſon is guarded with authority and his deportment with gravity*; *when his courage is temper'd with moderation, and his knowwith diſcretion*; *when a Prieſt and a Gentleman meet in one perſon, the Church muſt needs ſuffer a great loſs, that ſuch a one ſhould expire in a Country Village conſiſting onely of four Farmers.*

—— *My hand is ſtopt, I muſt ſay no more, only this*: He *was Nephew to Dr.* Boys *that famous Dean of* Canterbury; *thou mayſt judge by his Writings that they were neer of kin.*

If thou ſayeſt the world is full of Sermons; I wiſh that all did prophecy, *and the world were ſo holy, that there were no need of us, nor our Sermons neither*; *but we have too much reaſon to take up* Salvian's *complaint of old*: Neſcio quomodo pugnante contra ſemet ſua felicitate, quantum Eccleſiæ auctum eſt populorum, tantum pene vitiorum. *The proſperity of the Church made it grow wanton, its felicity contended againſt it ſelf*; *as the People multiplied, Religion waſted*; *and as the Children grew ſtrong, the Mother that bare them fainted, and became weak through her own ſtrength*; *her Members diſproportionable, carrying the form of godlineſs, but denying the power*; *as ſhe grew rich in Number, ſhe became poor in Piety*; Ad Eccl. Cath.

and the larger was her Body, the ſtreighter was her Soul; and ſo at once both great and little within her ſelf; ſhe is compared to the Moon, *but ſtrange it is to ſee her at one inſtant in the* Increaſe *and* Wane *too.*

It cannot be denied, but a great part of this evil hath riſen from that, which ſome by a falſe name call Preaching; *though never more nor leſs* preaching, *never more nor fewer* Sermons; *the Chariſm of boldneſs acting the part of that* χάρισμα τῦ Θεῦ *given to* Timothy *by the Impoſition of hands, have driven many into a fugitive* Faith, *that can endure no Profeſſion long, but like the* wild Aſs uſed to the Wilderneſs, travers the ways *of every Religion, and are never to be found till they have loſt themſelves: Thus* Preaching *hath almoſt* preacht *it ſelf out of doors, and the effuſion of the* Sermon *is the confuſion of it ſelf and the hearers too.*

1 Tim. 4. 14.

Jer. 2. 24.

Yet ſtill, God forbid that all right and true Preaching ſhould therefore be aboliſhed, or that the abuſe of the thing ſhould be ſufficient to deſtroy it; for then Biſhop Brownrig's *apt Climax which he urged in the preſence of ſome Tradeſmen muſt needs take place.* "*Down muſt the* Univerſities, "*for there are abuſes; Down muſt the* Laws, *for* "*there are corruptions; Down muſt the* Goſpel,

"*for*

" *for that is prophan'd*; *Nay, Down muſt all*
" Trading, *for there's none without fraud.*

I am not yet ſo great an Idolizer of Preaching, *as to exclude or leſſen the performances of other duties, nor do I here determine whether it be the moſt principal and eſſential part of the Sacerdotal Office: But I remember it mov'd my attention, when I heard a Preacher to ſay long agoe,* " *That the* " *Church was never in an even order ſince the Pul-* " *pit was mounted ſo high above the Desk. Yet ſtill it muſt needs be an exxcellent Method to cure the maladies of Preaching, by* Preaching; *for, what can better recover the honour of* Sermonizing, *than preaching to purpoſe?*

Una eademq; manus vulnus opemq;—
If the Sword *of the Spirit hath been raſhly weilded to the effuſion of bloud, better to embalm it with ſympathetical Ointment, than to throw it quite away; For, when 'tis not made the inſtrument of hewing out of Factions; when fire is not ſnatcht from the Altar; (for, 'twas unhallowed fire that was ſcattered;) when Altar is not ſet up againſt Altar, nor* Pulpits *turn'd into* Forts, *to make Batteries againſt each other; when they are not made the* Refuge *of the Poor, but the* Choice *of the Rich; when the* Candidate *for Orders comes not to the Biſhop with a* Put me into the Prieſts Office that I

may

may eat a piece of bread: *But when true Holineſs preaches for Piety*; (*for*

Juv. Sat. 1. —— Vitia ultima fictos
Contemnunt Scauros, & caſtigata remordent.)

When Eloquence is mixt with Prudence, and Moderation beſprinkles Zeal; when Truth is manag'd without Paſſion, Then the Church is warm'd, and not enflam'd; the dignity of Preaching *is vindicated from* Contempt, *and Righteouſneſs is commended in peace to the People.*

If then thou blameſt me becauſe thou haſt theſe Sermons *no ſooner, I deſire thy correction may be gentle; for, I am blamed by others, becauſe thou haſt them ſo ſoon: yet for all that, had they not met with the ſame rubs, contradictions, and cenſures that ſome other attempts have done, thou hadſt had them in thine hands long before now.*

That God may have the honour, and thou the benefit of all theſe labours is the hearty prayer of

Thy Well-wiſher in Chriſt Jeſus

ROGER FLYNT.

THE ROYAL MARTYR.

SERMON I.

Isaiah 54. v. 8.

In a little wrath, I hid my face from thee, for a moment.

AS *Plato* said, It went well with a Commonwealth, *cùm Philosophy regnarent, aut Reges philosopharentur*; when *Philosophers* were *Kings*, or *Kings Philosophers*: So may we say, that it went well with the *Church*, when *Princes* were *Prophets*, or *Prophets* the Sons of *Nobles*. *Præfat. in Tuscul. qu.*

Such a one was our Prophet *Isaiah*, who was the Son of *Amos*, that was Brother to *Amaziah* King of *Judah*, a noble and courtly Prophet, and fit for such an honourable employment. Indeed, there was a time in those dayes when *Jeroboam* made his Priests suitable to his Calves; and every poor fellow that would, might consecrate himself: which brought a curse upon him and his Kingdom, *Reg.* 13. 34. *Sirig. Orat. de Isaiah.*

And we have had a time in our dayes, wherein *Demetrius* the Silver-smith, and *Alexander* the Copper-smith, men that never sat at *Gamaliel's* feet, have stept up into St. *Pauls* Chair; and like Smiths have blown the fire of rebellion, and forged iniquity by a Law, to the to the ruin of the Church and State. *Psal.* 94. 20.

Wat Tyler and *Jack Straw* had been fit Chaplains for *John of Leyden*; and they that made ſuch, or countenanc'd ſuch with us, were not much unlike to him, who never gave over till they came at *Munſter*; indeed when Souldiers with their Swords, and Taylors with their Sheers, and other Mechanicks of poor means, and meaner parts, ſave onely that they had ſtrong lungs, and brazen brows, when theſe, I ſay, began to divide the word, 'twas very likely that a ſtrange diviſion would ſoon follow.

Which I mention here by way of preface, becauſe this was the Prologue to the moſt diſmal Tragedy, that was ever acted on the Stage of Chriſtendom. Our Prophet *Iſaiah* was of another ſtamp, who as he was nobly born, ſo he was learnedly bred, *viz.* in the *Schools of the Prophets*, at the feet of reverend *Eliſhai*, where he became *Prophetarum Tullius* (as one calls him) the moſt eloquent Orator among all the Prophets, ſpeaking ſtrong lines of judgment, yet mingling with them ſweet ſtrains of mercy; inſomuch that his whole Propheſie appears like the Pillar of the cloud between the Camp of the *Egyptians*, and the Camp of *Iſrael*; dark and diſmal on the one ſide, but light and comfortable on the other; and ſo this verſe likewiſe appears, which ſeems like *Diana's Statue*, to frown in the entrance. For without queſtion, God gave them no good look, when in anger he turn'd away his face, but it ſmiles in the going out, where every word ſpeaks nothing elſe but muſick to the ear, nothing but of loving-kindneſs, with mercy, and redemption: for the verſe yields naturally theſe two Generals.

Exod. 14. 20.

A Propheſie,
A Promiſe. } and

1. Propheſie of ſevere judgm^ent againſt *Judah*, and *Jeruſalem*, *viz.* of the 70 years Babyloniſh Captivity, as the

the current of the moſt Interpreters expound the firſt part, which is my Text.

2. A Promiſe of merciful deliverance, in the latter part of the verſe: where each part contains four particulars, every one anſwerable, and yet every one oppoſed each to other, *viz.*

1. Two *Attributes* of God, 1. *Wrath*, and 2. *Loving-kindneſs.*

2. Two *Objects* of thoſe *Attributes*, implyed in the ſame word, *Thee*, doubly expreſſed, and implicitly doubly-circumſtanced, *viz. Thee ſinning*; and *Thee repenting.*

3. The two *Acts* exercis'd about theſe *Objects*, *I have hid*, &c.

4. The *duration* of theſe *Acts*, the one being *but a little wrath*, and a *little while*, *but for a moment*, but the other *eternal and for ever.*

I muſt look at this time only on the dark, and black part of the verſe, which ſuits with the day; which though it be noted with *red* letters in token of blood, is yet the *blackeſt* in all the *Kalendar*, and the *darkeſt* that ever was ſeen in our Engliſh *Horizon*; and the wrath of God was the cauſe that made it ſo: So our Prophet *Iſaiah* tells us in plain terms, *Through the wrath of the Lord of Hoſts was the Land darkned*, which is the firſt particular to be looked upon, The Attribute of God's wrath, and anger; *In a little wrath*, &c. Iſa. 9. 19. 1. part

The apathetical Stoicks, who pretended to be without paſſion themſelves, would needs have freed God from the paſſion of Anger, and made him the Author only of Grace and favour; which opinion, methinks, is like the conceit of the ſavage Indians, who think, The Devil indeed is to be worſhipped for fear, that he may not hurt them; But as for God, they ſay, he will do them no harm.

But as *Solomon's Throne* was ſupported with *Lyons* on both ſides, ſo is the Soveraign Majeſty of God by his Power and Juſtice, though the Antient of dayes had his Garments as white as ſnow, and his hair like pure wool, colours of gentle meekneſs; yet his ſeat was like a fiery flame, and a ſtream of fire went before him, *Dan.* 7. 9. And therefore to attribute patience to him, and to deny him indignation, and wrath, is but to inrich his goodneſs, by robbing his Majeſty, and what is that but to deny him both?

All the Queſtion about this, is, *de modo*, How this paſſion of anger can be ſaid to be in God, who is of a nature altogether immutable, and impaſſible?

For illuſtration whereof, The rule in Metaphyſicks may ſerve in Divinity; That no name or title whatſoever, be it of affection or any thing elſe, can be attributed to the Creator, and the Creature, *univocè*, after the ſame manner of predication; but only by way of *Analogy*, and extrinſecal denomination, or in the uſual terms, *quoad effectum*, *non quoad affectum*; and ἀνθρωποπαθῶς, when God doth ſuch things, as men in anger uſe to do, though not with the like paſſion, or perturbation, which the frailty of humane peeviſhneſs is ſubject to: For, as *Ariſtotle* by the light of nature gathered that the *First Mover* was himſelf ἀκίνητον *immovable*, and immutable; ſo the light of Grace hath revealed to us, That in the Father of *Lights*, there is not ſo much as the very *ſhadow* of change, *James* 1. 17. ſo that he is never paſſionate in revenge, though he be a revenger of iniquity moſt ſevere; arming his Creatures againſt ſinful men, with motions more violent than any mans paſſions in extreameſt fury; for what loud chiding is like his Thunder? what Tyrant's frown like a lowring sky, breathing out ſtorms of fire, and brimſtone! yet all the moſt

moſt terrible ſounds the creatures can yield, are but eccho's of his angry voice: the moſt dreadful ſpectacles that Heaven and Earth can afford, but copies of his ireful countenance; in whoſe very countenance the Scripture hath deſcribed the ſymptoms of anger; for firſt the *face* of the Lord is ſet againſt the wicked to cut them off, *Pſ.* 34. 16. His eyes are a flame of fire, *Apoc.* 19. 12. And for his *noſtrils*, they are ſo full of anger, that they ſeem to be Anger it ſelf, the ſame word אף in the Hebrew ſignifying both; And no marvel then that the very breath of his *noſtrils* is preſent *deſtruction*, to them that *plough iniquity, and ſow wickedneſs*, *Job.* 4. 9.

And this anger of the Lord, was that, which caſt *Jeruſalem* out of his ſight, 2 *Reg.* 24. *ult.* as it had caſt *Iſrael* out of his ſight before, 2 *Reg.* 17. 18. And (to apply it to our ſelves.)

This *Cloud* of his anger, was that, which took the *light* of God's countenance from us, and made this day ſo dark as it was; for needs muſt that *day* be exceeding *dark*, when *the light of God's countenance, and the light of our eyes* was taken from us; wherefore as the Barbarians in the *Eaſt-Indies*, ſeeing the great Eclipſe in the year 1600 are reported to have faſted, and wept all the day, crying out, *O nos miſeros quoniam Draco devoravit Solem*! O miſerable people that we are, the Dragon hath devoured the Sun: So ſince we have ſeen ſuch an *Eclipſe* (unhappy eyes that ever ſaw it!) being ſuch a one as never was ſeen before; when as the *red Dragon with ſeven heads* (that bloody Beaſt of *Rome*, who doubtleſs had a hand in that deed of darkneſs) joyn'd with another wild beaſt of many heads, the tumultuous Multitude; and theſe united with the grand Council of *Radamanthus*, who had the heads, and the jawes *Applic.*

jaws of *Cerberus* to wait upon them, these together devoured our *Sun*, and cast all the Stars of our firmament down to the ground, and caused such an *Eclipse*, as that there was nothing but darkness, and cruel habitations, as the Psalmist puts them together, *Ps.* 74. 20. The remembrance of which may well make us fast, and cry, *O nos miseros!* O wretched people that we were, that our sins should occasion such a horrible, and strange Thing to be done in the Land, which was the disgrace of the Nation, and the stain of Christian Religion, and, if it be not wash'd off by a serious repentance, will kindle the wrath of God again against us.

For sin was the spark, which being kindled by that firebrand of hell, set the train of Gods wrath on fire; and that was it that incensed him so, and made his wrath to burn so hot, as it did against *Jerusalem*, as ye may read 2 *Chron.* 36. 16. And this brings me to
2 *part.* the second particular in the Text, the Object of God's wrath, *viz. Judah* mocking God's Messengers, misusing his Prophets, and despising his words, and committing other abominations: *There was no remedy*, saith the Text there, but his wrath was forc'd to arise against her; *I hid my face from thee*; *Thee* hainously sinning, and provoking me to anger.

Every creature that God made, was at first according to his will, and therefore good, and upon that account the object of his love; and because *likeness* was the loadstone of *love*, that he might love man the better, he made him *like himself*, after his own image. So that, had he not loved him for his *workmanship sake*, yet he must needs have loved him for his *own sake*, whose image he bare; and loving him, could not be displeased with him but upon just offence. For 'tis a Law of nature, To love and like our own breed. Now

man

man is ſo nigh of kin to God, that St. *Luke* ſtiles *Adam* by the name of the *Son of God*, *Luke* 3. *ult.* And who ever hated, or was angry with his ſon, unleſs he firſt contradicted his will? for I cannot conceive how it can ſtand with the goodneſs of God, that he ſhould make an Image on purpoſe to marr it, or beget a Son on purpoſe to kill him, as the Poets fain'd of their old God *Saturn.*

But *Sin*, which the Apoſtle calls the ἀμόρφημα (a word which the Philoſopher uſed for a *Monſter*, or Baſtard of nature, ἀμόρφημα τῆς φύσεως) I ſay Sin being a brat begot on man by that Incubus the Devil, was none of God's iſſue, and therefore ſo unlike him, that his heart roſe, and his anger ſwell'd at the very ſight of it; for if the bare ſight of virtue in her proper colours (according to the Orator) *admirabiles amores excitare ſoleat*; much more than the loathſome ſight of filthy ſins muſt needs ſtir the coals of Gods anger, ſo that his very eyes ſhall ſparkle at 'em, that (like the Baſilisk's eyes) they ſhall kill with ſeeing; for the wrath of God (ſaith the Apoſtle) is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, *Rom.* 1. 18. *Judah* therefore though ſhe had been the Tabernacle of God's Worſhip, and the place where his honour dwelt; yet, having thus provok'd the patience, and long ſuffering of God, his wrath began to kindle out of the aſhes of his love deſpiſed. For as ſweet things, as honey, and the like, not well digeſted, turn into choler; ſo the ſweetneſs of God's mercy abus'd turns at laſt into the bitterneſs of wrath, and choler of diſpleaſure.

And here we may reflect upon our ſelves, As *Judah* had been the Favourite of Heaven, and ſhin'd among the Daughters ---*velut inter ignes Luna minores*; yet by the interpoſition of her groſs ſins, her glory was at laſt eclipſed, *Applic.*

clipſed and her beauty darkned. So you cannot but remember what prerogatives we once had, wherein for fourſcore years, we did out-vie the felicity, and the pride of reign Nations, while for *Princes* we had a *Deborah*, a *Solomon*, and a *David*, (a *David*, being, as he was, a man after God's own heart; a *David*, being alſo, as he was, in many things a *Prophet*, and beſides being, I think, as well vers'd in the Pſalms, as *David* was that penn'd them.) Beſides, for *Prophets* we had moſt learned and pious *Eliſha*'s: for *Nurſeries*, and Springs of learning, moſt famous *Naioths*; A Common-wealth, ſecurely eſtabliſhed with wholeſom Lawes; and a Church moſt Orthodox for doctrine, and moſt glorious, and beautiful for Order, to the wonder, and envy of the Chriſtian world; and all theſe crowned beſides with abundance of peace and plenty.

But theſe bleſſings made us grow rather wanton than thankful; this oil of God's mercy made us more nimble in feats of impiety, than active in his ſervice, and theſe freſh and full paſtures made us grow fat, and proud, ſo that like *Jeſurun* we kick'd; kick'd againſt *Moſes* and *Aaron*, yea againſt God himſelf, murmuring againſt his Vicegerent, and ſlighting, and abuſing his Meſſengers, which was ever a forerunner of ſome heavy judgment; and ſo it was on us; for the wrath of God being thus kindled, he ſuffered Sedition to break out in the State; Faction and Schiſm in the Church, and a frantick diviſion among all ſorts of people, which at laſt was boyl'd up to the height of blood.

Thus when our ſins were once grown to a *Crimſon die*, then God fill'd us up a cup of *red wine* to drink; when we were once ſetled upon our *lees*, then he pour'd out the *dregs* of his wrath, and charg'd his arrows to drink up our blood, and his ſword to eat up our fleſh, and at laſt

laſt at one blow, to cut off the head of us all; for, wretches that we were, 'twas our impieties which arm'd the hands of theſe bloody *Regicides*, to puniſh him for us, and us in him, whom God permitted to be taken away in his wrath. Hoſ. 13. 11.

'Twas wont to be *Delirant Reges, plectuntur Achivi*, that the *People* ſuffered for the *Prince's* fault; 70000 of King *David's* Sheep periſhed for his, the Shepheard's offence; but our *Shepheard*, like the great *Shepheard* of our Souls, was ſmitten for his *Sheep*; not, like him, to *ſave* them, but to *puniſh* them; for by his ſmiting they were ſcattered upon the hills, like Sheep without a Shepheard; and ſo were devoured by the Wolf, and other ravenous beaſts, being ſubject to the rapine, and arbitrary cruelty of a thouſand Tyrants. Thus ye ſee whom we may thank for all our miſeries, we may even thank our ſelves; for, as trees, and fruits, and garments, are eaten up with moths, and worms, which they breed themſelves; ſo was our *Iſrael* deſtroyed by it ſelf; defac'd, and eaten up by its own ruſt; for, we pull'd upon our ſelves deſtruction, by the work of our own hands, *Wiſd.* 1. 12. 2 Sam. 24. 17. Hoſ. 13. 9.

For, I fear that moſt of us, (not only of the loweſt of the people, but ſuch as rid on horſes, and were drawn with wheels) were acceſſory, if not principals; and had a finger at leaſt, if not a hand, in the very blood of the Lord's anointed: As the moſt flouriſhing Kingdoms, and Churches, that ever were in the world, have been all overthrown by their own corruptions, and impieties; ſo, was ours: That *Trojan* horſe within the walls, was it which ruin'd our City; for, if God ſpared not his own beloved *Judah*, and his darling *Jeruſalem*, for their tranſgreſſions; could we think that *Babylon* could ſtand? No, if *Judah* it ſelf requite his *love* with *contempt* and *rejection*, he will puniſh her with pænal *dereliction*.

Though he forbore indeed that ſtubborn Generation, and bore with them a long time, yet at laſt he was incenſed, and obſtinate againſt them; that if *Moſes* and *Samuel* had been their Advocates, to beg their pardon, yet he would not be entreated, *Jer.* 15. 1. but out they were to go, to death, and to the ſword, to famine, and to captivity, *v.* 2. And then cries the Lord by his Prophet there, *Who ſhall pitty thee, O Jeruſalem; who ſhall bemoan thee?* v. 5. Why, ſhall not God, who is the God of pitty? No, ſaith he at the 6. *v. Thou haſt forſaken me, and gone backward*; therefore I will now ſtretch out my hand againſt thee, and deſtroy thee; for he was reſolv'd to caſt her quite off, and deliver her into the hands of her cruel enemies, who ſhould carry her away captive into *Babylon*, where he would not for a time give her ſo much as a glimpſe of the leaſt favour, but, As *David*, to teſtifie his diſpleaſure againſt *Abſolom*, would not ſuffer him to ſee his face: So will God turn away his face from rebellious *Judah*, in token of his diſpleaſure: And ſo I am fallen upon the third Particular.

a Sam. 14. 24.

3 *Part.* The *Act* to be exerciſed about this *Object*, *viz.* the fierce *execution* of God's wrath upon *Judah*'s tranſgreſſion, *In a little wrath, &c. I hid my face, &c.* [*I hid my face.*]

Pſa. 80. 3. As the *ſhewing* of *God's face*, and the *light* of his countenance is taken in holy Scripture, for his favour, and good will; ſo, on the contrary, To *hide his face*, is to withdraw his grace and favour, and to expreſs his diſpleaſure in ſome afflicting judgment. *Thou didſt hide thy face from me*, (ſaith the Prophet *David*) *and I was troubled*, *Pſ.* 30. 7. and again, *Hide not thy face from me, nor caſt not thy ſervant away in diſpleaſure*, Pſ. 27. 10.

His *Wrath* then in the firſt particular, differs from the *Hiding* of his face in this latter, as much as the *decree* of

of judgment, doth from the *execution* of that decree; which is indeed the ſcope of the words, *viz.* The miſerable deſtruction of *Judah*, and *Jeruſalem*, foretold here by the *Prophet*, which afterwards ſhould ſurely fall upon them, for their hainous offences.

As God is never diſpleaſed but upon juſt occaſion, ſo much leſs, doth he ever puniſh but upon juſt offence, *Non eſt antè punitor Deus, quàm peccator homo:* had there been no kind of offence, there ſhould have been no kind of puniſhment; God's glory in puniſhing, ariſing ever from his juſtice in puniſhing; and juſt *puniſhment* preſuppoſeth ever an *offence* in the patient: from whence it may be, it is, That the ſame word, in the three chief Languages ſignifies both: for the Latin word, *noxa*, the Greek ἀσθένεια, and the Hebrew עָוֹן, are uſually taken both for *Sin* and *Puniſhment*, to ſhew that the *Scourge* of God is ever made with the *Cords* of Sin. Though there be a *Bow* in Heaven, yet of it ſelf it cannot hurt us, for the *horns* are downwards, and it wants a *ſtring*; but if we ſtring it with the *Cords of iniquity*, then will God *bend his bow*, and ſhoot his *deadly arrows* to wound us. *Ambr.*

So that the *Judgments* of God have their beginnings from the *Sins* of men, on whom they after light, like *Thunder-bolts*, and ſuch fearful *Meteors*, that fall down upon the earth, from whence they had their firſt *Original*. 'Twas the *deluge of impiety*, that *drown'd the old world*, and the *fire* of *luſt* that fetcht *fire* from *heaven*, to burn *Sodom*, and *Gomorrha*: 'Tis the *ſtinking corruption of manners*, that breeds the *plague*: the *abuſe*, *and ſurfeiting in the creature's plenty*, that brings a *famine*; and the *fighting of our own luſts* within our members, that makes one member of the body politique, to *fight* with another. Pſa. 107. 30. Jac. 4. 1.

And therefore, the *Prophet* seeing *Judah's Apostacy*, did quickly read her *destiny*; that God would at last speak to her, as the Father in the Comedy did to his Son, *Tibi-ne hæc diutiùs licere speras facere?* Dost thou hope to go on thus in thine ill courses? No, *Te meum esse dici tantisper volo, dùm id quod te dignum est, facis.* And therefore, since *Jerusalem* was grown *rebellious*, he would own her no longer, but quite cast her off: Alas! poor *Jerusalem*, and the more to be pitied, because she pitied not her self; though she sat then as *Queen*, and *Princess* among the Nations, yet because she burnt incense to the *Queen of Heaven*, vengeance should kick off her Crown, and lay her honour in the dust Ἐνδὺν τὸ κακὸν, ἐνάλωτος ἡ πόλις. though her Walls were of brass, and her Bulwarks as high as Heaven, yet for her *iniquity* within them, should they *sink* into the dust, and be made level with the ground.

Where I shall tell you but a sad story of *Jerusalem*, the fitter to bring in our own.

Nebuchadonosor (whose name signifies *planctum Generationis*, the lamentation of that Generation) was (as *Attila* was stil'd) *flagellum Dei*, The *Rod* of God's *Anger*, to *scourge* those children of his with: And if his cause had been good, because of his success, that Rod had not been burnt so soon: The *Turks* may brag of a longer *success* against the *Christians*, which yet makes their *Cause* not a jot the better: though this argument was very prevalent with some of our late Pirats, That their *Cause* was *good*, because a prosperous *wind* fill'd their *sails*, and gave them *success*; indeed, God made use of them for to scourge us, as he did of that *Assyrian Razor*, which he hired to *shave Jerusalem* with; who first carried *Jehoiachim*, and his Son, both Prisoners to *Babylon*, and plundered the City of a great part of her treasures.

Isai. 7. 20. 2 Reg. 24. 2 Chr. 36. 6. Hab. v. 12.

treaſures. Afterward, *Zedekiah* breaking his fealty, which he had ſworn to him, he encamps againſt *Jeruſalem* again, and after eighteen moneths Siege, miſerably afflicted it with Sword without, and with Famine within; when Mothers for very hunger were divorced from natural affection, and did eat the tender fruit of their wombs, their own Children; when their *lives*, alaſs! were not ſo long as their bodies; a *ſpan long*. At laſt the City was taken, and then the Conqueror that took the fifth and twentieth part before, takes the other eighteen. 2 Reg. 25. Lam. 2. 20.

Then comes *Nebuzaradan*, the *Captain General* of the *Militia*, and he made havock of all that was left: Our Tranſlation calls him *Captain of the Guard*, but the Hebrew, *Rab-tabbachim*, is as much as *Princeps Mactantium*, *Homicidarum*, {The Prince of the Killers / *Chald. Paraph.* or Manſlayers.} Which *Vatablus*, and *Lapide* interpret *Imperatorem exercitus*, as our old Engliſh Tranſlation reads it, The chief Captain of the Men of warr; or, if you will, *Lieutenant General* of the Army; he carried all away, except ſome Vine-dreſſers, and Husbandmen, which he left to till the ground, perhaps that his Taxes might be paid the better. 2 Reg. 25. 8. in Jer. 39. 2 Reg. 25. 12.

In this laſt Siege, *the Anointed of the Lord*, though he fled for his life, was taken; his Sons ſlain before his eyes, to make him more miſerable: and then his own eyes were put out, and himſelf made priſoner in chains. His Nobles, and Gallant men, were ſlain by a Councel of War at *Riblah*: Their Prieſts, and *Prophets* were ſlain in the *Sanctuary*, and the Sanctuary it ſelf burnt with *fire*, and the *City* of the *Living God*, that was once the perfection of beauty, was made a *Golgotha*, a place of *Deadmens ſkuls*; and the *Joy* of the whole Earth overwhelmed Jer. 39. 6. Lam. 2. 20.

Lam. 4. 2. ed in a flood of *grief.* For the *precious Sons* of Sion were
esteemed no better than *Earthen Pitchers*, and they that
v. 5. were brought up in *Scarlet*, and fed delicately, were
fain to embrace the *Dunghils*; the Crown being pluck'd
Lam. 5. 8. 16. from their head, Servants rul'd over them, the *joy* of
their heart was turn'd into *bitterneſs*, and they were
Lam. 3. 15. drunk with Wormwood; her ſtately Palaces were le-
vell'd with the ground, and her glorious *Buildings* made
a *heap* of ſtones; the ſight whereof did turn every be-
holders *eye* into an *Iſland* encompaſſed with a *Salt Ocean*
of briny tears: In a word, her Tragick ſtory was ſo
lamentable, that poſterity could hardly read it with dry
eyes. And, *Gregor. Nazian.* confeſſeth of himſelf, that he
never read the Lamentations of *Jeremy*, which were writ-
ten on this ſad Theam of *Judah*'s Captivity, but he wept,
Dum legit, flevit, cùm vellet flere, legebat. For as the Pro-
phet in his doleful Elegie laments her caſe, *There was no
ſorrow like unto her ſorrow, when the Lord did afflict her
in the day of his fierce wrath*, Lam. 1. 12.

And yet, if we reflect upon our ſelves, I ſhall here give
you a glimpſe of our own ſorrows, which in many things
were like *Jeruſalem's*; and in ſome, went beyond them;
for their Calamities were brought upon them by an o-
pen and foreign Enemy; which, our *David* ſaid, as *Da-
vid* did, he could have born, *Pſ.* 55. 12. But ours ſprung
out of our own *bowels*, by a company of *Vipers*, that
devoured their own *Dam.* Beſides we had no wicked
Zedekiah, to blow the coals of God's anger, but a moſt
Pſa. 35. 12. pious, and religious *Joſiah*, who was *hated without a
cauſe.*

For as King *David* ſaid of himſelf, *Pſ.* 86. 14. *A Con-
gregation of naughty men*, or (as the new Tranſlation
reads it) an *Aſſembly of violent men*; we had both (ac-
cording to both the Tranſlations) *who ſetting not God
before*

before their eyes, ſought after his ſoul. Theſe entred into *Covenant*, and were confederate, and caſt away all cords and tyes of Lawes and Religion, that might have bound them to obedience, reſolving to bring us, as *Judah* was, into *Babylon*, which ſignifies *Confuſion*.

And ſo they did, by raiſing firſt a ſtorm on the raging ſea of the mad multitude, by fears, and jealouſies, and ſcandals caſt upon *Majeſty* it ſelf, which were blown about by a *Remonſtrance*, and baſe *Pamphlets*, and by ſome of *Corah's Couſin-germans*, whoſe preaching was of *lies*; which overthrew preſently the Wall of *Government*, and broke down all the Banks of *Order*, and Diſcipline, that a deluge of a moſt uncivil Civil War, and a Red-ſea of blood broke in upon us: To maintain which, how many millions of treaſure, were the People cunningly cheated, or violently plundered of? how many tuns of blood were ſhed in purſuit of that wicked Cauſe, which they varniſh'd over, with the Cauſe of God?

I cannot at large *decipher* the whole Army of miſeries, that fell in upon us; I ſhall but *limn*, and draw out ſome heads, with following *ſhadows* (all ſhadows of *death*) by which you may conceive their multitude.

How many *Noble*, and gallant men were ſlain with the Sword, or with the Axe? How many *Prieſts* and *Prophets*, yea *Aaron* himſelf, were taken away by the like Inſtruments of cruelty? and others ſhamefully ſcorn'd, and abus'd? How were our *Temples* battered and defaced, and ſome made Stables for the horſes of religious Rebels? how were our *Royal Palaces*, either raced, or ruin'd, or elſe made the reward of Traitors, becoming Receptacles of ſavage Beaſts, and Dens of Theeves? How were all the *Regalia*, and Prerogatives of the Crown, the Liberties and Properties of the Subject,

ject, all things, and all persons, whether sacred or prophane; yea, the very lives and souls of men, how were they torn away, and trampled on, by the domineering violence of the insulting Enemy, when he once got the longest Sword? how were all that were not Traitors (like themselves) made base slaves to baser servants, to men of broken fortunes, and crack'd credits, to men of illiterate heads, and bloody hands, who were then become *Lords*, Lords of *misrule*, over us? In a word, the iniquity of those crabbed times, and the insatiable malice of cruel Enemies, had set such a print of *Metamorphosis* upon our *Jerusalem*, that it might have been said of her, as it was of *Rome*, when 'twas sack'd by *Totylas*, *In Roma nil Romæ repertum media*, There was hardly any thing left to know her by, unless, as *Jesabel* had, some skuls perhaps, or feet, or palms of hands.

But I see I can keep no *Method* in such a *Chaos* of confusion, and in such a hell of miseries: how ever I must not forget him, who was worth ten thousand of us, whose sacred memory the day calls upon me now to celebrate. But alas! there wants a *Jeremy* here, to lament our good *Josiah*, whom notwithstanding all his Acts of grace, and Concessions at Treaties, yet they never left hunting, till being besieged, he was forc'd to disguise himself, and, like *Zedekiah*, to fly for his life; but by the treachery of seeming friends (who came with an Army for his, and our goods) they like their brother *Judas*, sold their Master, indeed for more than *Judas* did his; which troubled the poor Prince, that his price was so much above his Saviour's: but the *money*, like *Judas* his, *burnt* their fingers, and they were paid at last in their own *coyn*.

Εἰκὼν Βασιλικὴ p. 183.

Psa. 35. 7.

But by this means the *Anointed of the Lord was taken in their pits*, and so made prisoner in *Babylon*: and then the

the very abjects gathered themſelves together againſt him, and ſaid in their hearts, *Ah! So would we have it, we have now devoured him.*

Then *Nebuzaradan*, the Arch-contriver of all the villany, takes him, and carries him Captive in Triumph, from place to place, mocking, deluding, vilifying, and terrifying him, 'till at laſt by crafty wiles, he was *juggled* into ſo cloſe a *Dungeon*, that no more *Addreſſes* muſt be made to him, being reſolv'd to ſhorten the days of his life, and to caſt his Crown down to the ground. Pſal 89.39.

And now Religion again muſt be made a ſtalking-Horſe to their bloody deſign; they had their Solemn *Faſts*, their *ſeeking of God*, and their long-winded Speakers, and a grave *godly Witch*, with a *revelation* from Heaven; masking, and diſſembling their crafty cruelty, under theſe vizors of pretended piety; when as all thoſe *mockeries* of God, were but like *Jezabel's* faſts, and *Abſalom's* vow, but Cloaks, and diſguiſes for blood and murder: And thither at laſt they come, and that with a pretence too of *Juſtice*, adding the mockery of that, to the cruelty of their malice: here, they bring him with great formality, to the Bar of the Higheſt Court of *Injuſtice*, that ever ſo ſolemnly ſat. There, God's *Vicegerent* is arraign'd for a *Traytor*; and they that were the impudent *Traytors* themſelves, were his *Accuſers* and *Judges*; which made all rational men eaſily gueſs, what the *Sentence* would be; which was, To bring him to *Execution*.

I can go no farther, ---- *Conſpecto Capite*; my heart quakes at that which follow'd, my tongue trembles for to tell it; and what ear, but the ear of a *Miſcreant*, did ever hear it, without tingling?

St. *John* in his *Revelation*, wondred to ſee a *Whoriſh-woman*, drunk with the *blood of Saints*; he might have Rev. 17. 16.

ſeen here, *nominal Saints* (but *real Devils*) drunk with the blood of a *King*; a *King*, that was a true, though an afflicted *Saint* on earth, and now a bleſſed *Saint*, and a glorious *Martyr* in Heaven; and this was the only way whereby they made him *Glorious*, which they often before bragg'd they would do.

Now, that ſuch a *King*, that was the *beſt* of men, as well as the *beſt* of *Princes*; ſo pious, ſo patient, ſo charitable, as often to pray for his very enemies; to be butcher'd, and ſlaughter'd at his own Palace-Gate, in his Royal City, in the midſt of thoſe ragged Regiments that would hardly ſuffer a tear to be dropt in pity; and by the hand of a barbarous *Gippo*; were all high aggravations of their Cruelty. For *Zeba* and *Zalmunna*, the Princes of *Midian*, deſired of *Gideon*, that a *Boy* might not ſlay them; and the Great *Marſhal of France* begg'd, that he might not fall by the hand of a *Skullion*; *Ne Lixæ manu cadam.* Yet this Great, and good Prince, muſt fall by the hand of ſo ugly a Vaſſal, that he was aſhamed to ſhew his face. If *Davids* heart ſmot him, when he cut off but the *skirt* of King *Sauls* Mantle; I wonder what heart that Son of *Belial* had, who acted *Caligula's* wiſh, and cut off the *Head*, of all the men of three Kingdoms at a blow?

Judg. 8. 21.

Tell me now, if *Turks* or *Tartars*, or any *Heathen* people can pattern ſuch an horrid Act? yea, ask all *Antiquity*, from the firſt Creation; and ſearch all the Records, and Rolls of all Countries, and of all times, *caruit exemplo nefas*; The world cannot ſample ſo vile a villany, ſo malitious, ſo prodigious, ſo unparallel'd a Murther.

Dr. Walton Appendix Bibl.

And now *Nebuzaradan* (whoſe *Hebrew* name ſignifies *germen extranei Dominii*) the firſt bud, or ſprig of a ſtrange, and new kind of Government; he, having thus broke

broke the *Axel-tree* of the State, and overthrown *Charles his Wain*; plucks off his vizard, and mounts his own *triumphal Chariot*. For, notwithſtanding his Self-denial, (which he had often proteſted with *Crocodile-tears*) having *ſlain*, he took *poſſeſſion*; and with the help of his *Janizaries*, *tunes* an *Inſtrument* for a Government, worſe than *Turkiſh* or *Babyloniſh*; under the yoke whereof our necks, and backs, were galled to the very bones.

But I fear I have dwelt too long on the ruines of our *Judah*; I muſt draw a *veil*, and caſt a *ſhadow* (as I told you) over the reſt; and ſhall at laſt, mix a word of *mercy*, in the very midſt of *Judgment*; for the *fire* of Gods wrath, burnt all this while with the *oyl* of meekneſs: for though God hid his face; and, I think, if he had not hid it, he could never have beheld their villany, ſo long with patience: I ſay, though he hid his face, and remov'd us out of his ſight, (as he did *Jeruſalem*, which brought upon us, as it did upon her, a time of trouble) yet 'twas but for a time; yea, leſs than the leaſt of time, but for a *moment*, which is the 4*th* and the laſt particular in the Text, The *duration*, and continuance of the *Judgment*; it was *in a little wrath*, and that little wrath, but for a *moment*; *In a little wrath*, &c. *for a moment*; which I ſhall inſtantly diſpatch, and ſo make this *point* the *period* for the time. 4. *Part.*

I may ſay of Gods Anger, as St. *Hierom* did, in another caſe, *Nubecula eſt, citò evaneſcet*, 'Tis but a little Cloud, which will ſoon blow over; for though he ſpake harſhly to *Jeruſalem* for a while, as if he meant to blaſt her with the breath of his diſpleaſure, yet 'twas but *furor brevis*; though he *viſited her iniquities with the rod, and her ſin with ſcourges*, yet he was ſtill like a Father, and pitied her; and like a tender Mother, that

melts her ſelf into tears, whilſt ſhe whips her froward Child.

For God will not always chide, *neither will he keep his anger for ever*, Pſal. 103. 9. yea, ſo far is he from keeping it for ever, that the Prophet *David*, who had experience of it, ſaith, that *his anger endureth but the twinkling of an eye*, Pſal. 30. 5. or, as the laſt Tranſlation reads it, but for a *moment*; or, as the Original hath it, there is but a *moment* in his *Anger*, רגע באפו which the 70 tranſlate ὀργὴ ἐν τῷ θυμῷ, there is *anger* in his *indignation*; as if רגע *ira*, and רבע *momentum*, were altogether the ſame thing, and differed leſs in ſenſe, than they do in ſound.

But, O Eternal God, doſt thou call Seventy years but a *moment*? Indeed in thy *Arithmetick* a *thouſand years*, *are but as one day*; but in reſpect of poor afflicted man, *one day* of ſharp miſery, ſeems *a thouſand years*; and therefore ſuch a *moment* as Seventy years, may ſeem to him as long as, *inſtans æternitatis*; but diſpute not thus, O man, againſt thy Creator; thy *Logick* may tell thee, that divers reſpects denominate the ſame quantity, *great* or *ſmall*, *ſhort* or *long* continuance: And therefore the *Prophet* ſpeaks of her Captivity here, as the *Apoſtle* doth of all kind of afflictions, 2 *Cor.* 4. 17. that it was but leight, and for a *moment*: And that in a double reſpect.

a Pet. 3. 8.

Firſt, But a *moment*, in reſpect of that *miſery* which they did *deſerve*.

Secondly, in compariſon of that *comfort* which is here promiſed in the Text, That they ſhould receive.

Pſal. 90. 10.

For if the whole life of man, (which is 70 *years*) be accounted as nothing, in reſpect of God, *Pſal.* 39. 5. well may the ſame time of Captivity, be accounted but a *moment*, compared with *eternal miſery*, or *everlaſting hap-*

happineſs; for not only *Seventy years*, but ſeventy times ſeventy, compared with the days of Eternity, are but as a *drop* of water to the *Sea*, and as a *gravel-ſtone* in compariſon of the *Sand*, ſaith the Son of *Sirach*, *Eccluſ.* 18. 10. *Et quid eſt Lapillus ad altiſſimos arenæ Montes? Quid guttula ad profundiſſimam maris voraginem?* Certainly, we account it as nothing; and yet there is not ſo much difference between theſe, as there is between 70, yea, 70,000 years Captivity, and Eternity.

Wherefore, to ſhut up all, If *Judah's* 70 *years* Captivity, were reckoned but a *moment*, then we may well account ours, which was not a third part of that time, *leſs than a moment*; for though God for a while forſook his habitation in *Shilo*, *and delivered our power into Captivity*, *and our beauty into the enemies hand*; yet, *he was not angry with us for ever*, *neither did he ſhut up his loving kindneſs in diſpleaſure*; *though we ſtuck in the mire*, *and clay*, *and were troden upon as clay in the ſtreets*: yea, though our hearts wept even blood, in the anguiſh of our ſpirit; yet as Biſhop *Jewel* ſaid of the *Marian-Perſecution*, *Hæc non durabunt ætatem*, theſe things did not laſt an age. For when the very *Anchor* of our hopes, was almoſt loſt; and all help in the eye of humane Reaſon ſeem'd to fail: yet then, in our greateſt extremity, did God find a way to deliver his people; for, he that was the *founder* of *Kings*, was the *Conſounder of Traytors*, by infatuating the Counſels of the men of might: who, though they had made their *Hill ſo ſtrong*, *that they thought they ſhould never be removed*; *yet the Lord was of more might than the Hills of thoſe Robbers* (for they were no better). *And when he awaked as one out of ſleep*, ſo that he ſaw, and took notice of all their *hypocritical cheats*, and bloody ſnares, to catch men for their lives, and eſtates; *then he aroſe like a Gyant refreſhed with wine*,

Pſa. 77. 9.
Pſa. 18. 42.
Pſa. 76. 4.

as 'tis *Pſal.* 78. 66. and (as it follows) *he ſmote his enemies, in their hinder parts,* (which I may interpret *their Rump*) *and put them to a perpetual ſhame*; when in the height of their pride, they cried, like the Children of *Edom, Down with Jeruſalem, down with it, even to the ground*; *Let us cut them off, from being any more a people, and let us take to our ſelves the Houſes of God, in poſſeſſion.*

Then, even then, God blew upon them with a *Northern* blaſt, which blaſted their deſign. Though that wind, they ſay, blows good to no man; yet, God being in the wind, it did to us; for even from the ſame Quarter from whence our miſchief firſt did come (*Omne malum ab Aquilone*) from thence appear'd a little *Cloud*, no bigger than a *man's hand*, which, like *Elijah's Cloud*, grew ſo big at laſt, that it brought a gracious *rain* upon our inheritance; for, by this means, the Lord (in whoſe hands are the hearts of all men) turn'd the hearts of the men of
Amos 9. 11. *Iſrael*, that they *raiſed up the Tabernacle of David, which was a long time fallen*; and upon this, the *Night* of our miſeries ſoon vaniſh'd, when our *Sun* aroſe, like the
Mal. 4. 2. *Sun of Righteouſneſs, with healing in his wings*; and when our *David* was brought back to *Jeruſalem* with ſafety, and the greateſt honour, that we ever ſaw; *This was the*
Pſa. 118. 23. *Lord's doing, and 'tis ſtill marvellous*, and ever will be, *in our eyes*: He hath turned again the Captivity of our *Sion*, and in ſuch a wonderful manner, *that we are ſtill like men that dream*, we can hardly yet think it to be real, *Pſal.* 126. 1.

But as for the enemies of *Sion*, God hath conſumed them in his wrath, and hath let them know, that 'tis he *that ruleth in Jacob*, *Pſal.* 59. 13. They have *followed the*
Pſa. 49. 19. *generation of their Fathers, and ſhall never ſee light*; of their father *Corah, and his Company*, of their father *Achitophel*,

tophel, *Shimei*, and *Sheba*; of their father *Bigthan*, and *Thares*, and all other *Conſpirators* and *Traytors*, who miſerably periſhed, and came to a fearful end. *Sic Nemeſis rebelles ultor à tergo.* Thus vengeance like a blood-hound, hunts violent men, 'till it overthrow them.

---ſine cæde, & ſanguine pauci
Sævi deſcendunt, & ſiccâ morte, tyranni.

There have been but few of them, that have died the common death of all men, but the blood (eſpecially this days blood) which they ſhed, hath fallen at laſt upon their own heads.

This the mercy of the Lord our Redeemer hath done for us; That we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs, all the days of our life: I hope; all the days of our life. Which that we may do, and that we may ſtop the Vials of Gods future wrath, and waſh away the blots of our own, and the Nation's fore-paſt ſins, we muſt humble our Souls, which the duty of the day calls for at our hands; for, if our Souls be low, and humble, they will be ready to ſubmit to the *Higher Powers*, *that are ordained of God*, and *to every Ordinance of man, for the Lord's ſake.* Luc. 1. 74 75. Rom. 13. 1. 1 Pet. 2. 13.

I know, there are too many, that can hardly brook this Doctrine (I hope there are none here;) if there be any, I wiſh my *words* may be a *Sword* to pierce their *hearts*, and let out that *Poyſon*, which makes them ſwell ſo, that they would fain, if opportunity ſerv'd, be lifting up their hands againſt the Lord's Anointed.

But for you, my Brethren, remember what *David* ſaid to *Abiſhai*, who, being a Souldier, would needs have a blow at King *Saul*, who was a Prince bad enough, and

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an Enemy too: No, ſaith *David*, by no means, There is *none can lay his hand on the Lord's Anointed, but he will be found guilty*, 1 Sam. 26. 9.

For a Concluſion therefore of all, Let us put up our humble devotions, for the *breath of our Noſtrils*, by whom we live, and have our Civil being; I am ſure, our being here; And that in the words of the *Pſalmiſt*, That God would preſerve him, from *blood-thirſty and deceitful men*; *That his hand may ever hold him faſt, and his arm may ſtrengthen him; and that the enemy may never be able to do him violence, nor any Son of wickedneſs come near to hurt him; That he would ſmite down his foes before his face, and plague them that hate him.* And laſtly, for our ſelves, That God would deliver us, and the whole Nation, from the guilt of that blood, which was ſhed on this day.

Pſa. 89. 21.

O remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins; Spare us, good Lord, ſpare thy people, whom thou haſt redeemed from the hand of the enemy, and be not angry with us for ever; but waſh out all our bloody ſins, with the blood of thy Son, who died for them, and roſe again for our juſtification:

To Whom, with thee, O Father, and thy bleſſed Spirit, be aſcrib'd all Honour and Glory, Power and Dominion, Praiſe and Thanks-giving, both now, and for ever; And let all the people ſay

A M E N.

C A-

CAROLUS REDUX.

SERMON II.

Iſaiah 54. v. 8. latter part.

But with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer.

THis Verſe, like the whole Propheſie, is like the *Pillar* of the Cloud, between the Camp of the *Egyptians*, and the Camp of *Iſrael*; *dark* and diſmal on the one ſide, but *light* and comfortable on the other.

In the firſt part whereof, the Prophet comes, in the *fiery* Spirit of *Elias*, with Judgment in his mouth, and placeth God on his-Kings Bench, brandiſhing his Sword of Juſtice to puniſh Malefactors; but here in my Text, he comes in a gentle and ſtill voice, with a promiſe of deliverance; and preſents God on his Mercy-ſeat, holding out his golden Scepter, in token of abundant Grace, and Princely clemencie to his poor oppreſſed Subjects.

I drew but a ſad, and mournful Night-piece (which you hardly beheld without tears; and which, I believe, you have ſcarce forgot yet) when as I ſhewed you the dark and black part of the Verſe, meeting you then, as the Angel met with *Balaam*, with a drawn Sword; ſuch a Sword, as cut off all our Comforts, and deprived us of the breath of our Noſtrils, and light of our Eyes, and caſt us into a dark Night of woful miſeries.

But as the Verſe wounded you then, ſo it ſhall cure you now: ----- *vulnus opemque tulit.* For, bleſſed be God, that *Night* is paſt, and the day is riſen; ſuch a day, as is, *dies in albis*, every way *white* and happy; wherein our *black* mournings were turn'd into *white* garments of joy: A day which the ſignal hand of Divine Providence hath mark'd out, above any other in the Circle of the year, with two remarkable objects of ſingular joy to this Nation, as, That it firſt gave his Majeſty life 36 years ſince; and the ſame day 30 years after, a *Reſurrection* to life, when he was almoſt *dead* in the eyes of the World. When he was born on this day, the Heavens, doubtleſs, did preſage ſome wonderful thing of him, in that a bright ſhining Star at Noon-day, ſtood over the place, where his moſt pious Father came to give thanks for the birth of his Son; which ſhined the next day too, when the Sun was in *Eclipſe*, to the wonder of thouſands that beheld it; as if it meant to tell the world, that the *Eclipſe* of the Father, ſhould not hinder the glorious *ſplendour* of the Son; and as if it taught us to think and ſay, as *Simeon* did of our Saviour (who had a Star too, at his birth) that he was *a Sign, that ſhould be ſpoken againſt*; and, yet ſhould be *ſet up for the fall, and riſing of many in our Iſrael:* for the fall of his and our enemies, and for the raiſing of others, that were much oppreſs'd, and almoſt preſs'd to death; which God did, by return-

Dr. L. Orat. pag. 18.

Luc. 2. 34.

returning him on this day alſo, to his Royal City; where he made him *Ruler in the midſt of his Enemies*; and Crowned him afterward, with as great Pomp, and Glory, as, I think, ever attended any *Roman* Triumph. Thus *with everlaſting kindneſs, hath our Redeemer had mercy on us.* Pſal. 110.

For we may ſay of the great King of Heaven, and Earth, as *Frederick* the Duke of *Saxony* did once of *Charles* the 5th, *Cæſarem habemus non ſolùm terribilem, ſed etiam clementem*, That he hath not only his *rod* of indignation, but likewiſe his *ſtaff* of comfort; yea, his *rod* of comfort, as *David* ſtiles it, *Pſa.* 23. His rod indeed being like the *rod* of *Jonathan*, that hath *honey* at the end of it, and ends in ſweetneſs.

For, ye may hear now in the Text, like St. *John* in the *Revelation*, after the noiſe of Thunder, ſtriking terrour, the voice of Harpers, ſweetly harping on their Harps: *the Lord of Hoſts*, ſounding a retreat after the Battle, which diſplayed the Banner of his Juſtice; and hanging out his Flag of Truce, to conclude a peace of Mercy. Rev. 14. 2.

As if the Prophet, his Herauld, had thus proclaim'd it; O ye houſe of *Iſrael*, and once Inhabitants of *Jeruſalem*, though your *beauty* have been turn'd into *aſhes*; and though your *glory*, which once ſurpaſs'd the felicity, and the pride of forein Nations, have been all laid in the *duſt*; which hath made your hearts weep, even blood, in the anguiſh of your ſpirits: yet cheer up your Souls; for though *for a while*, *in a little anger*, *I have hid my face from you*, and made *darkneſs my ſecret place*; yet the *light of my Countenance* ſhall now ſhine upon you, and *with everlaſting kindneſs will I have mercy on you*, *ſaith the Lord your Redeemer.*

Which words, like the River that water'd the Garden of *Eden*, divide themſelves into four heads; *viz.*

1. *An Attribute* of God's loving kindneſs.

2. *An Act of Mercy*, flowing from that *Attribute*, *I will have mercy.*

3. *An Object of that Act: Thee.* viz. --- *Thee grieved*, and afflicted in ſpirit, *ver.* 6. (i.e.) *pœnitentem*, ſaith *Lyra* upon the place.

4. *The Duration* and continuance of his kindneſs and mercy; not for a *moment*, like his *anger*; but for *everlaſting:* [With everlaſting kindneſs will I have mercy on thee.]

And then in the cloſe of all, comes in the Certainty of all; He that is *Truth* and *Mercy* it ſelf, hath ſpoken it: *Thus ſaith the Lord thy Redeemer.*

1 *Part.* I muſt begin at the fountain-head, which makes glad *Jeruſalem* the City of God, the *Attribute of God's loving kindneſs:* where I can ſcarce diſtinguiſh God's *loving kindneſs* from his *goodneſs*; neither can I without a little diſcuſſion, ſeparate either, or both, in this place, from his *Mercy.*

For, the 70 with St. *Hierom*, read it, *with everlaſting mercy*, have I had compaſſion on thee. Our old *Engliſh* Bibles, with *everlaſting goodneſs* have I pardoned thee. But *Tremelius* and *Caſtalio*, with *Deodat*, read it, as our laſt and exact Tranſlation renders it; *with everlaſting kindneſs will I have mercy on thee:* In which diverſity, though God's *goodneſs* be confuſedly put for his *mercy*, and both for his *loving-kindneſs*; as alſo his *compaſſion* for his *pardon*, and both for his *ſhewing of mercy:* yet, ſince the Hebrew affords in the Text, two different words, רחם and חסד; and thereupon, Interpreters do all vary the phraſe: I think it neceſſary, to avoid a needleſs Identity, that there be ſome difference put, not only in the Sentence, but in the ſenſe likewiſe, *viz.* between his *loving kindneſs*, and his *ſhewing of mercy*, which certainly muſt be diſtinguiſh'd, though not *ex naturâ rei*, yet *ſecundùm noſtrum conceptum*;

tum, though not really, yet formally, at leaſt *ratione ratiocinatâ*, as divers Attributes in one divided Eſſence; or, as an *Attribute* differs from the *Act*: or laſtly, in reſpect of their *Objects*, and in regard of *order*, and degree. *His Goodneſs* being the Spring-head, from whence flows his *loving kindneſs*; and from both, his *ſhewing of mercy*: his *Goodneſs* reſpecting the *Creature*, ſimply as it is his Creature; his *love* and *kindneſs* expreſſing his *goodneſs* to his Creatures, as his Creatures *are good*: but his *mercy* conſidering them only as they are in miſery; no way lovely, in themſelves corrupted, unleſs beheld through the Son of his love; as *Aquinas* and the School-men have acutely, yet rightly ſpun, the difference, in 1 *part. Sum.* 21. *q.* 3. *art.*

God then is good and full of *loving kindneſs*, and that two ways: *in ſe*, and *extra ſe*; firſt in himſelf, *tanquam lux in lucido*; as light is in the body of the Sun: again, *extra ſe*, *tanquam lumen in diaphano*, as he derives his *goodneſs* to his *Creatures*, whereof every one is *divinæ bonitatis radius*, a Ray or Beam of the Divine goodneſs.

Firſt, I ſay, in himſelf, and that of himſelf primarily, and without dependance; and thus God only is good, *Mat.* 19. 17. for he only is αὐτάγαθος as *Plato* ſtiled him, the true *Idæa* of perfection, and goodneſs, or rather τὸ ἀγαθὸν as *Simplicius* himſelf could call him, Goodneſs in the *abſtract* (as indeed abſtracts are more congruent to his denominations) and *Optimus* was the common name which the Heathen knew him by; yea, ſo good he is, that the very ſight of him, is the *ſummum bonum*, and the perfect happineſs of the rational Creatures; ſo that, were it poſſible for the *damned* in hell, but to behold the *light* of his Countenance, 'twere impoſſible for any torments to take hold upon them. *Impoſſibile eſt Deum*,

Deum, qui eſſentialiter eſt ipſa bonitas, ſine gaudio videri, is the unanimous concluſion of the School; and therefore, let *Marcion* talk what he liſt, *de malo Deo*, *Goodneſs* is ſo eſſential to a Divine Nature, that he can as well ceaſe to be a God, as not to be good: Now 'tis the *nature* of *goodneſs* to be *ſui diffuſivum*, to communicate it ſelf; and therefore, God whoſe *Nature* is *goodneſs*, cannot be a *fountain ſealed up*, but an *Ocean*, running over to his Creatures.

And when his *goodneſs* becomes thus *communicated*, it may then be attired with the Title in the Text, with the name of *loving kindneſs*; which divides it ſelf likewiſe into a double ſtream.

1. The firſt, *general*; communicated to the whole family of the Creatures: and thus, *The earth is full of the goodneſs of the Lord*, Pſal. 33. 5.

2. The ſecond is more *ſpecial*, *non abſque electione*, as *Aquinas* hath it; with an opener hand, and in a larger meaſure beſtowing that upon *ſome* of the Creatures, which he denies to others; as, upon *man* above inferior Creatures, and upon *one* Man above *another*.

From whence, it-may-be, it is, that his *loving kindneſs* is ſtiled by way of eminence φιλανθρωπια, as if he were only kind and good to *man*, and to other creatures in *relation* only to him; And therefore God in the firſt of *Gen.* whereas, before he had made man, he calls his other Creatures barely *good*; after man's Creation, he ſtiles them then, *very good*: [He ſaw that they were *very good*;] and ſeeing them good, he could not chuſe but love them; *Goodneſs* being an *Object* that not only terminates, but even commands love it ſelf; and 'tis the *property of love* to be ever expreſſive in *kindneſs*; *Amare nihil aliud eſt, quàm velle bonum alicui*, is the Expoſition of the School; and God's Will is a ready performance; which

Gen. 1. v. ult.

which becomes a double kindneſs, when 'tis ſhew'd to poor miſerable and wretched *Caytives*, that, of themſelves cannot ſo much as expect, much leſs deſerve any favour from him; for this is the higheſt pitch of *Love* the underſtanding man can conceive; which clothes it ſelf now with another Title, with the ſweet and comfortable name of *mercy*; which likewiſe is as infinite as Himſelf, and as free as his *goodneſs*; So that as *Tully* ſaid once of his *Cæſar*, and as we may ſay of *Ours*, *Nemo certè eſt, qui noverit Latinè loqui, quin Cæſaris miſericordiam laudat:* So I conceive there can be *none* ſo ungrateful, but if he can ſpeak but common *Engliſh*, muſt needs acknowledge the effects of God's *goodneſs* and *mercy* to him. Yea, let us but reflect upon our ſelves, and (unleſs we be ſenſeleſs, or ſhut our eyes) we muſt needs taſte, and ſee, the infinite *goodneſs* and *loving kindneſs* of our God to this ſinful *Nation*, when the whole fabrick of Church and State was not only *tottering*, but even *fallen* to the ground; when Religion, Learning, and Laws, and what ever was near, or dear unto us, was not only *almoſt*, but *altogether* devour'd; when Hereſie and Schiſm, Atheiſm and Barbariſm, in a violent torrent were broken in upon us, and the Nation ready to be made the *pity*, or *ſcorn* of the whole World; then, even then, in that juncture of time, we may ſay, in the words of the Pſalmiſt, Truly God was good to our *Iſrael*, *Pſal.* 73.1.

But above all, how *good* and *gracious* hath he been to our *Gracious* Sovereign? *When he redeemed his life from deſtruction, and crown'd him with mercy and loving-kindneſs*, Pſal. 103.4. For his Citizens ſaid once, as thoſe did in *Luc.* 19.14. *We will not have this man* (τοῦτον, this fellow, without welt or guard, for ſo they called him) we will not have him to rule over us; and for that

that purpoſe, they cried, as thoſe did in *Luc.*20. 14. *This is the heir, come, let us kill him*; ey, they would have kill'd *him*, as they did his *Father* of bleſſed Memory, (whoſe Memory is, and ever will be bleſſed, when as his enemies ſtinks and is rotten already) upon this he was fain to fly for his life, as *David* did from *Saul*,
Hiſt. Carol. 2. to the *Philiſtines*; and though ſome of them to whom he fled were his *Allies* by blood, yet he received from them but little courteſie then (and leſs he muſt expect now, being become his profeſſed, and open Enemie): for, by the Plots and devices of him, his Grand Enemy, who ſpent 200,000 *lib. per annum* for Agents in forein parts, he was unworthily thruſt out from thence, and put to ſhift for himſelf: Afterwards, what dangers did he run? as many, I believe, as St. *Paul* ſaith he did, 2 *Cor.* 11. 26. *perils of Robbers*, that had rob'd him of all his power and wealth; *perils by his own Countrey-men*, and *among falſe Brethren*, both here and in the neighbour-Nation (where they Crown'd him indeed, but 'twas with *Thorns*, upon very hard terms;) *perils by ſtrangers* in forein parts; *perils in the City*, and in the Countrey where ever he came; for, though he was Heir to three Kingdoms, yet he had not where, with ſafety, to reſt *his head*; or if he had, yet his head could finde but little
Bates ſecond part, pag. 167. reſt; beſides, with the *Apoſtle*, he had *perils in the Sea*, eſpecially, as he was ſayling from *Holland* to the *Spey* in *Scotland*, when a miſt, like the *Pillar of a Cloud*, covered him from his Enemies Frigots, which were round a-
Ibid. 218. bout him. But above all, what danger was he in, when 80,000 of his foes had hemm'd him in, within Walls and Gates, at *Worceſter*? where he had but 14,000 to defend himſelf; from whence, when himſelf and Forces (though valiantly fighting) were beaten out, being over-born with multitudes, what hazards did he run?

while,

while, for a long time, he was fain to ſeek ſeveral Coverts to ſhelter himſelf, and to put off thoſe cruel *blood-hounds*, who hunted for him, as for a *Partridg in the mountains?* How was he fain to ſteal his life? by hideing himſelf ſometimes in a *Wood*, another time in an *Oke*; where God doubtleſs was with him, as he was with *David in the wood*, and with *Moſes* in the *buſh*; how was he fain to travel in the night; once on foot, 'till his feet were were galled; another time on a Horſe indeed, but a ſad one, a poor Miller's. Bates ſecond part, pag. 136. 1 Sam. 23. 15. ibid. 235. 238. ibid. 227.

Afterwards, like the *Prince of Peace*, he was fain to take upon him the *form of a Servant*, and of a mean one too, in ſhort hair, and poor clothes, and diſcolour'd face & hands, that the glory of his *Majeſty* might be *veil'd* from the eyes of his enemies; and ſo, by the goodneſs of God, it proved: for though he paſs'd through a whole Troop of them (whilſt he waited on her whom he call'd his life), yet was he not in the leaſt diſcovered; the Lord either ſmiting them with blindneſs, as he did the *Syrians*, that they might not know *Eliſha*; or elſe hiding him *under the ſhadow of his wing, 'till their tyranny was overpaſt.* and 235. 244. 2 Reg. 6. 18. Pſal. 61. 4.

To tell you the Story at large, as 'tis related by one from his own mouth, would be tedious for me to ſpeak, and tedious for you to hear: wherefore, to ſum it up in brief: That he ſhould truſt himſelf with ſo many men of the *poorer ſort*, who had *little power* to do much for him; with ſo many of a *contrary and different Religion*, which taught them, *Not to keep faith with ſuch as he was*; with ſo many of the *female Sex* (whoſe *tongues* hang commonly ſomewhat *looſe*); with ſo many that were *fearful*, and *durſt* not do what they wiſh'd for him, for fear of puniſhment; and laſtly, with ſo *many that wanted Money*, who might have been tempted with Dr. Bates in Elench. pag. 269. idem ut ſup. pag. 269.

the reward of a thousand pound for discovering of him.

And yet, notwithstanding all their diligent search (when divers times they came very near him), notwith-
231. standing all their threats and promises, he was never discovered by any of his foes, (though by some that proved his friends he was); but was *verè* Θαυματουργῶς, *miraculously-preserved* by God, for the space of two moneths;
261. 'till at last --- *mediis elapsus Achivis*, he was safely transported beyond the Seas.

Where we'l leave him a while; and shut up this first particular with that of *Psal.* 18. *vult. Great deliverance hath he given to our King, and shewn loving kindness* (as the old Translation reads that Text) *to our David his Annointed.*

And therefore, *Let every one praise the Lord for his*
Psal 107. *goodness, and declare the wonders that he hath done for the Children of men*; For the children of *men*? for the children of *Israel*: for poor Captive *Judah*, and desolate *Jerusalem*, as most Interpreters understand the Text; or, as others, for the distressed *Church in general* (and so for ours, *in particular*) for his pity and com-
2. *Part.* passion exercised towards them; which is the *second particular* in this promise of deliverance, *viz. His act of mercy*, flowing from his *loving kindness*; *With everlasting kindness will I have mercy on thee.*

Now God hath two hands of Mercy: *the left hand* of his ordinary favours; and the blessings of his *right hand*: The *first*, distributeth his common mercies to all, in feeding the Fowls, and clothing the Lillies; which *acts* though they seem to flow from his *Goodness*, yet I term them here, rather *effects* of his *Mercy*; because, that since the Fall, every *Creature*, is in a kind of
Rom. 8. 22. misery; and the whole *Creation* groans, as the *Apostle* speaks; yea, these ordinary favours are bestowed upon the

the wicked his enemies, in making the *Sun* to ſhine upon them, and giving them *rain*, and fruitful ſeaſons; yea, Act.14.17. to go a little farther, if we may take the judgment of *Aquinas*, or of *Aquinas reformatus*, this mercy of his *left hand*, reacheth to them that are ſet at his *left hand*, to the very *Devils*, and *damned in Hell: Non quidem relaxans, ſed aliqualiter allevians, dum punit condignum*; in the Gloſs of *Thomas*; not in reſpect of *termination of torment*, but of *mitigation of pain*; which might have been for *intenſion* greater, though not for *duration* longer. 1 Part. 21. q. 4. art. Zanch. de divin. attrib.

So that one might truly write that Poeſie on this left hand of God's mercy, which *Phidias* the *Athenian* engraved on the finger of *Jupiter Olympius*, Παντὸς χαλὸς, which is the ſame with the *Pſalmiſt*, the Lord is good unto all; and as it follows, *Miſericordia Jehovæ ſuper omnia illius opera*, The *Oyl* of his *Mercy* ſwims over all his works; but eſpecially to his *Spouſe* the Church, and to his Children the *Saints*; in a word, to his *Jeruſalem*, and his beloved *Iſrael*; the *right hand* of his *Mercy* is ſtretched over them: in reſpect of whom, the Spirit of God in Holy Scripture, hath cloath'd his mercy with moſt full and expreſſive Epithets; ſtyling him, *full of compaſſion, plenteous in redemption, abundant in goodneſs, rich in loving kindneſs*; with a multitude of *tender mercies*, Pſal. 51. 1. and well a *multitude*, for not ſo little as four hundred times is the *Mercy* of God mentioned in Holy Scripture; I dare ſay, twice for once of his *Juſtice*; which ſutes well with the Obſervation of that Holy Father upon the 5*th*. Verſe of the 116 *Pſal. Gracious is the Lord, and righteous; yea, our God is merciful*; *Bis miſericordiam poſuit* (ſaith he), *ſemel juſtitiam*: Yea, I find five Attributes of his mercy to one of Juſtice, in God's own deſcription of himſelf, *Exod.*34.6. Pſal.145.9. Pſal.16.15. and 130.7. Exod.34.6. Eph.2.4. Ambr. Orat. de obit. Theod.

And I have obſerv'd that almoſt all the *Prophets* of God, being *Servants* ſent on his errand, have wore their Maſter's *Livery*, and carried *Mercy* in their very *Names*; as if their names had been impoſed ἐπὶ προφήσει, on purpoſe, to ſhew the nature of their Maſter, and their Meſſage. Ye may hear the God of Salvation, or the Salvation of God, in *Eliſha*, *Iſaiah*, *Hoſeah*; ye may ſee a mild Dove in *Jonah*, who like *Noah's* Dove brought an *Olive*-branch of *Mercy* (though he thought it a burthen) to ſinful, yet repenting, *Niniveh*.

There is happy *Gad*, liberal *Nathan*, beloved *David*; there is pleaſant *Haggai*, willing *Joel*, with *Nahum* the Comforter. I could here go on, till I came to the *Lord of Prophets*, whoſe *name* ſounds nothing elſe but *mercy and ſalvation*; and yet among all, I ſhould finde but one *Daniel*, that ſignifies the *Judg*, or, Judgment of God. In the whole Book of *Canticles*, I do not read ſo much as one word, of God, or Lord, Titles that beget awe and fear; but a number of loving treaties, and ſweet compellations, as, *My Love*, *my Dove*, *my Beloved*, *my Spouſe*; & all to manifeſt the very bowels of his compaſſion to his Church; as if he *travelled* in birth with *Mercy* toward them, according to the expreſſion of St. *Chryſoſtome*; Homil. 31. ὥσπερ ἡ ὠδίνουσα ἐπιθυμεῖ τοκεῖν, ἕτερον οὐδὲν ἐπιζητοῦσα τὸν ἴδιον τόκον, As the travelling woman labours for nothing more, than to be rid of her burthen: So God who is 2 Cor. 1. 3. Jac. 5. 11. οἰκτιρμῶν καὶ πολυσπλαγχνος, as the Apoſtle ſtyles him, The God of much bowels of pity and compaſſion, even *longs* to *bring forth mercy*, as his *natural iſſue*, and the proper *Idæa* of his very Eſſence; I ſay, his Natural, and proper Iſſue: for I never read, that he is call'd the *Father of Juſtice*; but you may ſee him ſtyl'd, *The Father of mercies*, 2 Cor. 1. 3.

The Seminary of *pity* being from *himſelf*, but the Original of *anger*, and juſtice, coming from *without*; as if,

if, like the *King of Bees*, he were without a *ſting*, and his *Sovereignty* could not well ſtand with *Severity*.

And therefore when he puniſheth, he is forced in a manner to relinquiſh his nature, and is ſaid, *To go out of his place*, Mich. 1. 3. and to work *opus alienum*, a ſtrange, and unuſual work, *Iſa.* 28. 21. So ſtrange a work that he loves not to do it himſelf, but is fain to hire others to do it for him, as you may ſee, *Iſai.* 7. 20. where he hired the King of *Aſſyria* for a *Razour*, to *ſhave* his own People *Iſrael* with.

God keeps not the Vials of his wrath in his own hand, when he pours them out, but delivers them to his Angels, *Rev.* 15. 7. And we read in *Gen.* 18. that though there came three Angels to *Abraham*, when there was a treaty of mercy concerning *Sodom*; yet in the next Chapter, we find but two of them that went to execute the Judgment; what then became of the third? Doubtleſs, the third (according to the general Opinion) was the *Son of God*, who as it ſhould ſeem delivered his Vial to his Angel, that he might not go himſelf in perſon, when he went to puniſh; the God of life *delighting not in death*; no, not in the death of ſinners, *Ezek.* 33. 11. whereas he *delighteth himſelf in mercy*, Mich. 7. 18. Gen. 18. 2. ver. 1.

Yea all the *wayes* of the Lord toward his own people, are but *paths of mercy*, Pſ. 25. 10. the footſteps whereof are ſeen, both in *donando*, and in *condonando*, in giving, and in forgiving; glorying like *Julius Cæſar*, in nothing more, than in pardoning his enemies, and beſtowing gifts on his friends; yea one ſtep farther; it is ſeen not only in *porrigendo*, but even in *corrigendo*, his very *ſcourge* being made of the *cords of Love*; for, as the very *mercies of the wicked are cruel*, ſo the very judgments of God are merciful; for, *in the midſt of judgment he* Prov. 12. 10.

remem-

remembers mercy, Hab. 3. 2. yea, we may see the effects of it in his very anger, *Mar.* 3. 5. where we read, that when he was angry, he cured the man with the withered hand; whereupon, saith holy *Ambrose*, *Quomodo placatus prodest, qui ità miseretur iratus? qualis dominicæ misericordiæ sit sanitas, cujus indignationis talis est medicina?* if he were thus kinde in his anger, what will he be, when he is well pleased?

But to *dance* a little longer before this *Ark* of God's mercy; we may view it, as 'tis chiefly seen in *Liberando*; in that he delivers his people, in the time of trouble. *Nocte pluat totâ*, dropping tears of drooping *sorrow*, may endure indeed for a *night*, *sed redeunt spectacula manè*; but *joy comes in the morning*; a wet *seed time of tears*, ends in a *happy harvest of joy*, Psal. 126. 5. And so it fared with *Jerusalem*, who had sat a long time by the waters of *Babylon*, and wept, and remembring *Sion*, her mourning became like the mourning of *Hadadrimmon* in the Valley of *Megiddo*, Zech. 12. verse 11. But though she had drunk deep of the *cup of trembling*, of the *cup of fury*, and astonishment, which were mixt too with gall and wormwood, in the expression of the Prophet, yet at last, all shall be taken away, and she shall have the *cup of God's love*, the *cup of blessing*; yea, the *full cup of the salvation of the Lord*, to revive her dead spirits, and to refresh her drooping Soul; for the Lord will bound the raging of her enemies, as he limits the raging Sea, with a, *Huc usque*, Thus far shall they go, and no farther. For God himself will at last arise, and then his, and *Jerusalem's* enemies shall be scattered: but for his own people, he will lead them forth like sheep, and after all their lamentations, will compass them about with Songs of deliverance.

Isa. 51. 17.
Jer. 25. 15.
Jer. 16. 7.
Psa. 117. 16.
Psal. 68. 1.
Psal. 32. 7.

Applic. 1. And here if we reflect again upon our selves, we must needs

needs acknowledge the infinite mercy of God unto us, who though we were under his *rod*, yet were not out of his *minde*; which he evidently ſhewed, in that, in *mercy* he *remembred our David, and all his troubles* (all his troubles;) for there was a number of them; ſo many, that, like *David's*, they were *innumerable*, and more than the *hairs of his head*, Pſal. 40. 12. Pſal.131.1.

But God prevented him with the *bleſſings of his goodneſs*, and his *tender mercies*; for he was with him in all *his troubles*; and at laſt delivered him, and *brought him to honour*, in the words of *Pſal.* 91. 15. and this he did, by a *Miracle of Mercy*, it being by ſuch means, as were never dream'd of; to manifeſt his own immediate mercy, his wiſdom, and power: For, beyond all humane contrivances, as well of his friends for him, as of his enemies againſt him; He, by the *right hand of his mercy* return'd him ſafe, on this day to his own people, and ſo reſtored both him, and them to their antient Rights, and Liberties; and, which was the greateſt mercy of all, without any effuſion of blood. None but the *finger of God*, could ever have brought ſuch a wonderful thing about. That he ſhould thus fetch our *David* from the *Sheep-folds*, or rather, from the *Dens of Lyons*, to feed *Jacob* his people, and *Iſrael his Inheritance*; and we truſt he will feed them, as *David* did, with a faithful and true heart, and rule them prudently with all his power, in the words of *Pſal.* 78. *the two laſt verſes.* Pſal.21.3. Pſal.79.8.

Again, This wonderful mercy of God our *Father*, ſhould move us to be followers of him as *dear Children*, and to be *merciful*, *as our Heavenly Father is merciful*, Luc.6.36. I fear there may be ſome grudges, which ſtick ſtill in ſome of our ſtomacks, for wrongs received in the late injurious times; *æterna ſolent eſſe ſemel læſæ mentis vulnera*, was the Speech of one that knew well the *Italian* 2. Eph.5.1. Barel. Euphor.

lian humour. But the humour fits not Christians, whose
Prov. 19. 11. *glory it is to pass by a transgression*, and whose memories, like *Cæsar's*, should forget nothing so soon as injuries.

As therefore, our Superiours have pass'd an Act of Oblivion for evils past, on condition that men for the future, continue within the bounds of due obedience: So, let us *put on bowels of mercy, forgiving one another*, Col. 3. 12.

What, Shall God *write* our offences against him, *in dust*, to be dasht out with every shower of repentant tears? and shall we *engrave* our Neighbour's offences against us, in *Marble*, with a *pen of iron*, never to be forgotten, never to be forgiven? O no, saith the Apostle, *Be tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you*, Eph. 4. ult. For God who
Jam. 5. 11. is very pitiful, and of *tender mercy* himself, cannot endure *cruelty*, and hard-heartedness in his servants.

Lib. 3. de bonis operibus, in partic. c. 4. 'Tis an Observation of *Bellarmine*, That the Doors of the *Sanctum Sanctorum*, were made of *Olive*, which is the *Hieroglyphick of mercy*, 1 Reg. 6. 31. whereas the *Gates of Hell, are of Brass, and Iron*, the instruments of hard-hearted cruelty, *Psal.* 107. 16. To shew, that the way to Heaven, that *Holy of Holies*, lies through the *door of pity*, and compassion: but to Hell, through the *Gate of cruel* inhumanity, whose *brow* is like *brass*, and heart as Adamant; that, like the cruel Servant, *Mat.* 18. 28. will not forgive his Brother a hundred *pence*, though God forgive him ten thousand *Talents*; that will not pass by a *mote* in his Brother's eye, though God pass by *beams* in his: but let such as hope for mercy at God's hands, shew mercy to others; The name whereof is so sweet, (καλὸν ῥῆμα, as *Chrysostome* calls it) that I am loath to leave it.

Where-

Wherefore let me add one word more for a cloſe of this particular. Seeing there is much trouble and heavineſs hard at hand; ſeeing the *Kings of the earth* (and others that were once our Servants) *ſtand up*, and band themſelves together, againſt the *Lord's Annointed*, and his Subjects: Let me put you in mind for your comfort, That there is no better *Aſylum*, nor ſafer *Rock* to fly unto, for ſuccour and defence, than to caſt our ſelves down at the *footſtool* of the throne of his grace, that we may find mercy to help in the time of need. 3. French. Dane. Dutch.

For, as *Seneca* comforted his friend *Polybius*, *Quid doles, propitio Cæſare?* Why art thou ſad, as long as *Cæſar* is thy friend, who takes care and pity on thee? So, let us comfort our ſelves in the words of holy *David*; *Why art thou caſt down O my ſoul? and why art thou diſquieted within me? Put thy truſt in God*, who is *gracious* and *merciful*, and pitieth them that fear him, *as a father pitieth his own children*; who hath delivered us, and doth deliver us, in whom we truſt, that he will yet deliver us; as St. *Paul* comforted himſelf 2 *Cor.* 1. 10. *Nil deſperandum, Deo Duce*, If God be on our ſide, we'll deſpair of nothing within the compaſs of divine power; eſpecially if our ſins do not put an obſtacle, nor ſeparate between him and us; for the more we are truly humbled, and dejected in our ſelves, the more ready is God to behold us with his eye of pity and compaſſion; which brings me to the third particular in the Text, *viz.* the *Object of God's mercy*, and compaſſion, which was *Judah*, then truly humbled upon the ſight or ſenſe of her ſin, and the heavy wrath of God upon her for the ſame; *With everlaſting kindneſs will I have mercy on thee*, viz. *Thee grieved*, afflicted, and humbled in ſpirit, as 'tis *v.* 6. & *v.* 11. Pſal. 42. 6. Pſal. 86. 13. Pſal. 103. 13.

Deſolation and ruine of *things*, even *without ſenſe*, 3. *Part.*

may ſometimes be an object worth a good mans pity; and therefore good *Veſpaſian* when he ſaw the Temple burning, did pour forth *tears* inſtead of *water* to quench the flame; and none but a *Nero* would ever laugh at *Rome*, when he ſaw it on fire; yea I think there are few, that can behold here at home ſome ſad ruins of religious and royal ſtate, that have been batter'd down in this latter age, without a ſigh.

But the miſeries of *men* that are *of our own nature*, and blood, are ſtronger Orators to move compaſſion; which made *Marcellus*, that Sword of *Rome*, to turn edge, as it were, melting into tears, when he ſaw ſo many Citizens of *Syracuſe* taken captive, though they were his enemies; much more then did the God of mercy behold with pity and compaſſion (I ſpeak ἀνθρωποπαθῶς) theſe heaps of ſtone, wherein *Jeruſalem* the glory of the whole earth was then entomb'd; and hear thoſe poor priſoners of his, that for many years had groan'd under the heavy yoke of captivity, and lay crying unto him then for help; for, *their cry entring into his ears*, he took pity on his afflicted ones, and at laſt came down to deliver them; he came down to them, like a pitiful compaſſionate Mother, who hearing her tender Infant cry, becauſe that cannot come to her, ſhe will run to it; for, God like the good *Samaritan* took compaſſion upon *Jeruſalem*, who was become like the man that travelled between *Jeruſalem* and *Jericho*, viz. fallen among theevs, ſtript of her raiment, wounded, and left half dead, as I ſhewed you at large, when I opened the dark part of the verſe.

Iſal. 49. 13.

But after that ſhe repented, and called, God likewiſe did repent and anſwer; the end of his afflictions being but to make men afflicted in ſpirit, and then to crave forgiveneſs; wherein he ſo delights, that, like *Theodoſius*

ſius the Emperor, he thinks none can do him a greater kindneſs, than ſubmiſſively to crave his pardon; *humiliation* under the rod of God being the ready way to move him to *compaſſion*, *whoſe nature and property is ever to have mercy and to forgive*, as our Church fitly prayes in her Liturgy: If the people of *Nineveh* ſhall *powder* their hair with *aſhes* inſtead of *white powder*, and put their bodies in a Little-eaſe of *Sackcloth* inſtead of *ſoft raiment*, and *cry mightily* unto God inſtead of *crying by their ſins*; the Lord will put up his ſword, which, like *Abraham's* knife, was drawn to have ſacrific'd them all to the jaws of death.

If the Prodigal Son, after all his miſery, will but *come* to himſelf, and then *go* to his father, and confeſs his fault, What favour and mercy will he find? and what expreſſions of joy and jollity will be made for his return? as you may ſee in the 15. of *Luke*, which St. *Jerome* makes the gloſs of my Text, in his comment upon the ſame. *Thus to the truly penitent*, that are ſenſible of their miſery, and truly humbled under the mighty hand of God; He is ſo entirely gracious and merciful, that as St. *Peter* tells us, he uſeth to *exalt them in his due time.* 1 Pet. 5. 6.

And ſo he did us, by remembring us in our *low eſtate*, in the words of *Pſal.* 136. *v.* 23. So low, that we were brought upon our knees; ſo low, that we groan'd under the yoke of our Babyloniſh bondage; yea, ſo low, that we had no hopes left, but in God, of ever riſing again; for we had loſt all our Laws and Liberties, all our Priviledges and Properties, yea, our Religion, and almoſt our ſouls, by the inſulting violence of a bloody Enemy. But in this our low condition, God in mercy look'd upon us, and turn'd again the Captivity of our *Sion*, in ſuch a ſtrange and wonderful manner, that we are ſtill like men that dream; the ſuddenneſs, Pſal. 126. 1.

and ſtrangeneſs of it making it the more marvelous in our eyes, and in the eyes of all the world beſides.

The Lord in mercy look upon us ſtill: for, I doubt we have not made that good uſe of his former favours as we ſhould have done; for we have been as proud and as looſe in our lives as ever before, which hath made God ſince to take us into his own hand, and terribly to ſcourge us, by one of his four ſore Judgments which hath made ſtrange havock and deſtruction in our Engliſh world; where not only *thouſands have fallen beſides us, and ten thouſands at our right hand*, but ten times ten thouſand; yea, I verily believe, double the number that fell in *Davids* time, have fallen within twelve moneths in the borders of our Iſrael.

Peſtis. Ezek. 14. 21. 1665.

Notwithſtanding all this, I fear, that we are not truly humbled yet, *For his anger is not yet turned away, but his hand is ſtretched out ſtill.*

For, do not his deadly arrows fly about the Kingdom ſtill? do not ſome ſtick in the very ſides of the City? Beſides, is not the Heaven *black with Clouds*, ſo that we fear a grievous *ſtorm?* and, do we not look every day to hear it *Thunder?*

Sea-fight which fell out the 3. of *June* after.

But I am loath to *obſcure* this clear ſerene day of joy, with a *Cloud* of Judgments. That the light of God's countenance may ſtill ſhine upon us, let us caſt our ſelves down at the footſtool of his mercy; who will then *do for us, above all that we are able either to ask or think*: O the infinite mercy of God, which he ſhews to poor miſerable men, that are truly humbled and afflicted in ſpirit! I ſhall ſay no more; only I rightly ſtil'd it *infinite*, becauſe 'tis everlaſting, and that is the 4*th.* and laſt particular in the Text, The *duration*, and continuance of his kindneſs, and mercy, not like his *anger: For a moment*, &c. but with *everlaſting*, &c.

Breaches

Breaches between Acquaintants, are not always like broken bones, which become the ſtronger, after they be once wel ſet; and we ſeldom ſee a great Man, that is once fallen in *Iſrael*, that ever riſeth again to the ſame pitch and degree of favour, that before he had. But the caſe ſtands otherwiſe between God and his Church; who, though for a while he give her a *bill of divorce*, Iſa. 50. 1. yet at laſt he will *marry her to himſelf for ever*, Hoſ. 2. 19. So that their jarring is but the renewing of a ſtronger tye: and where ſin, and his diſpleaſure once abounded, his Grace and favour ſhall abound much more. 4 *Part.*

As a little abſence of friends makes their meeting double welcome; ſo the fire of God's Love, that was kept cloſe and ſecret for a moment, burſts out at laſt with the ſtronger fervour, and burns for ever; like the *Veſtal* fire, or the fire of the *Sanctuary*, that never goes out; which is heightned too, by ſo much the more by how much the more wanted and deſired: as a quiet Haven after a tempeſtuous ſtorm, ſo a happy deliverance, after a hard ſlavery, is far more welcome than a ſecure waſtage, or a continued freedom.

As the Apoſtle ſpeaks of the Godly, 2 *Cor.* 6. 10. that they are but ὡς λυπούμενοι, *quaſi triſtes*, as it were ſorrowful, but always really rejoycing: So I may ſay of God himſelf, that in reſpect of his Church, he is but *quaſi iratus*; *ſemper autem benignus*, as it were angry, but ever kind; *In ſempiternum enim amat, qui ad momentum iraſcitur*; and happy is that momentary anger, which is recompenſed with *everlaſting* loving-kindneſs. *Polit. in Liv.*

But the word *everlaſting* is diverſly taken in Holy Scripture, ſometimes improperly, for an *indeterminate meaſure* of duration, yet of long continuance: and thus *Circumciſion* is called an *everlaſting* Covenant; and divers

Gen.17.13. Levit.16.34. divers *Ceremonies*, *everlaſting Statutes*; which yet were to laſt but 'till the coming of Chriſt; and ſo the *Rainbow* is called an *everlaſting* Covenant, *Gen.* 9. 16. which yet is to continue but till the end of the world. Sometimes again 'tis taken *properly*, either for *Eternity*, which hath neither beginning nor end; or for *Eviternity*, which admits of a beginning, but ſhall never have an end.

Take it which way you will, God is an *everlaſting* friend to his beloved Church; to whom he hath ſworn in the Verſe after my Text, as he did to *David*, *Pſal.* 89. 33. 35. *That he will not fail her, nor utterly take his loving kindneſs from her.*

Noah's Ark ſhall not periſh, though a Deluge of waters be upon the face of the whole Earth beſides; for, God being the *everlaſting Father*, Eſai. 9. 6. muſt needs love with an *everlaſting love*, *Jer.* 31. 3. not as men uſe to love, either out of unconſtant paſſion, or for their private ends: but his loving kindneſs is *everlaſting*, ſaith the Text; and *his mercy endureth for ever*, Pſal. 136. which *Hemiſtick* by an elegant *Epimone*, is made there the foot of every Verſe; and the Burthen of the whole Song ſounds nothing elſe, but, *His mercy endureth for ever: Sed manum de tabulâ*, I ſhall hold you no longer in limming out this piece.

For, though my *ſides* were of *braſs*, and could ſpeak with the Tongue of men and Angels, yet all that could be ſaid, would come farther ſhort of the length of *everlaſting*, than *Alanus* his little Boy did of his endeavour, who would needs empty the vaſt *Ocean* with a little *Nut-ſhell.*

The ſlow revolution of the eighth Sphære, joyn'd with the duration of the *Platonick* year, and then multiplied by all the ſand upon the Sea-ſhore, comes farther ſhort of

of *Everlaſting*; than that *duration* exceeds a *moment*: From whence it may be it is, that בעד *æternitas*, is derived from בעד *ſuperavit*; becauſe Eternity contains *eminently*, and goes beyond *formally*, the longeſt *duration* the beſt Mathematician can ever imagine; for, though all the men of the world ſhould endeavour to decipher God's everlaſting-kindneſs, yet they would fall ſhort of the unjuſt Steward, who ſet down but fifty Tun of Oyl for an hundred; for it might be ſaid of it ſtill, as the Queen of *Sheba*, did of *Solomon's* Wiſdom, that the half of it hath not been told.

And yet this is that which God hath promiſed; and which he hath entail'd upon his Servants, and their Poſterity, if their *tranſgreſſions* cut not off the *entail*; for the Word of God, and the God of Truth hath ſpoken it, even *the Lord our Redeemer*. Pſa. 89. 34.

And who will not take His bare word for good ſecurity? *Ipſe dixit*, was never Queſtioned in the School of *Pythagoras*; and let it not once be doubted in the School of Chriſt, for God cannot deny himſelf, *nor alter the thing that is gone out of his lips*; his word being like mount *Sion*, *that ſtandeth faſt for ever*, and remains like the Laws of the *Medes* and *Perſians*, that alter not. Pſal. 89. 34. Pſal. 125. 1.

This then we may rely upon, that as God hath been infinitely kind, and wonderfully merciful, in beſtowing the bleſſings of this day upon us; ſo he ever will be, if we make not our ſelves uncapable of further favours, by our ſinful ingratitude; but if ſo, then I muſt tell you another ſtory; *that* will bring nothing but miſerie in the end: for if ye read but the ſtory of the Kingdom of Iſrael, you may eaſily obſerve, that the State was ever full of *troubles*, when the Inhabitants were full of *ſin*; and

on

on the contrary, when they ſerv'd the Lord, they were then glorious and honourable among the Nations, and proſpered both at home and abroad: as 'tis ſaid (upon that account) that *Hezekiah* did, 2 *Chron.* 31. *ult.* Wherefore to wind up my bottom, and to draw to an end,

Pſal. 147. 13. Seeing God hath made faſt the *Barrs of our Gates* (which were once flung off the *hooks*) and hath built again the *walls* of our *Jeruſalem*, which were *broken down*;

Pſal. 75. 6. Since this *promotion came neither from the Eaſt, nor from the Weſt, nor yet from the South*, in the words of the Pſalmiſt (though happily it did from the North, by the miraculous providence and everlaſting mercy of him, who *putteth down one, and ſetteth up another*;)

Since God hath raiſed us to life, by raiſing his Majeſty, in whoſe life the life of the whole Nation was bound up; for, before we walked but like ſo many Ghoſts, *heartleſs* as well as *headleſs*;

Pſal. 21. 9. Since *through the mercy alſo of the moſt high, he hath not miſcarried*, neither in his Perſon nor Religion; and that God hath thus preſerv'd him, and reſtor'd him; and in him reſtor'd the State to it's Lawes and ſafety, and reſtor'd the Church to it's Purity and Order: in a word, by him, and in him, hath made theſe Iſlands *verè inſulas fortunatas*, every way happy, *bona ſi ſua nôrint*, if they can but ſee when they are ſo;

Pſal. 147. 12. Since ſuch ſalvation of our *Iſrael* is come out of *Sion*, praiſe the Lord O *Jeruſalem*; praiſe thy God, O

Pſal 53. 6. Pſal. 126. 3. *Sion. Let Jacob rejoyce, and Iſrael be right glad, rejoycing in God our Saviour, who hath done ſuch great things for us, whereof we may well rejoyce* (well rejoyce)

not

not with *Fanatick*, but with *Chriſtian* mirth; not ſacrificing to *Bacchus*, but truly thanking of God, for theſe great bleſſings which the hand of God, and only His, hath beſtowed upon us, do juſtly challenge great thanks from us, who were ſo far from deſerving the leaſt of theſe his mercies, that we deſerv'd rather to have been utterly conſumed.

Wherefore, ſince Gods everlaſting kindneſs and mercy hath redeemed us from our miſeries, and becalm'd that ſtorm which lay ſo long, and ſo heavy upon us. I ſhall end this with the beginning of the 118 Pſalm; *Let all our Iſrael now confeſs and ſay, that his mercy endureth for ever. Let the Houſe of Aaron, (thoſe of the Tribe of Levi) now confeſs and ſay, that his mercy endureth for ever; yea, let all them that fear the Lord,* (all honeſt-hearted and loyal Subjects) let them now confeſs and ſay, *that his mercy endureth for ever*; thus let Church and State confeſs theſe mercies with their mouths to the glory of God; and not only ſo, but expreſs their gratefulneſs by their works alſo. Since we are made whole, let us take heed that we ſin no more, leſt a worſe thing happen unto us; for the end of God's deliverances is not to make us worſe, but to make us better, and to lead us to a holy life; and he praiſeth God moſt that lives beſt. Joh. 5. Luc. 1. 74.

And praiſing him thus, let us alſo pray heartily for his Servant; as the Chriſtians in *Tertullian*'s time did for their Emperor; That God would give him a *Long life*, and a *ſecure Government*, *valiant Armies*, and a *faithful Council*, a *good People*, and a *quiet Kingdom*, *& quæcunque Hominis*, *& Cæſaris vota ſunt*, and whatſoever good things *Cæſar* himſelf, or any other can wiſh; that ſo his Throne may be eſtabliſhed through- Apolog.

out all Generations, ſo long as the Sun and Moon endureth.

I ſhall conclude all with that ſhort Ejaculation of our Church : *O Lord, ſave the King.* And let all the people ſay, *Amen.*

To God the Father, God the Son, and God the Holy Ghoſt, for the bleſſings of this day, and all other, be all honour and glory, praiſe and thankſgiving, now and for ever.

A M E N.

THE

The King Enthron'd

SERMON III.

Pſal. 2. 6.

Yet have I ſet my King upon my holy Hill of Sion.

THE two *Breaſts* of the Church, the two *Teſtaments*, are like two *Twins*, *Cant.* 7. ver. 3. As they are not ſeparated, the one being claſp'd within the other; ſo are they not much unlike, the one being known by the other, the *Old* being but the *Type* of the *New*, and the *New* but the *Expoſition* of the *Old*; though the *Lines* of each differ in the *Circumference*, yet they all meet in Chriſt, who is the *Center*; like the two *Cherubins*, they look one towards the other, and Exod. 37. 9. both upon Chriſt the *Mercy-ſeat*. For as *Moſes* and *Elias*, and three of the Apoſtles met altogether with Chriſt, at his *Tranſfiguration* on the Mount; ſo the Law, Mat. 17. 3. the Prophets, and the Goſpel meet and accord all in him who is the End and Sum of all, the *Epitome* of the whole written *Word*; the very *Beginning* of *Geneſis*, and the *Amen* of the *Apocalyps*; ſo that, in St. *Matthew's* phraſe,

Mat. 21. 9. they that went before Chriſt, and they that followed after, cry all but the ſame thing, *Hoſanna* to the Son of *David*: To the Son of *David*? and yet *David* calls him Mat. 22. 45. *Lord*; a Riddle, I confeſs, which pos'd all the learned Phariſes, becauſe they did not *plough* with Chriſt's *Heifer*, and ſo learned to diſtinguiſh: As the Son of *God*, he was indeed *David*'s Lord, and yet as the Son of *Man*, he was the Son of *David*, a noble Slip of the *Branch of Jeſſe*, a Royal Sprout of the Regal Stock of *David*; of *David*, who was alſo a Shadow and Type of Chriſt, and of his Kingdom; for Chriſt indeed is the ſubſtance both of the *Singer*, and of the *Pſalms*, wherein the Prophet ſpeaks as clearly of him, as if he had ſeen him face to face, when as he beheld him onely a far off through a *Proſpective Glaſs* of the Promiſes by the eye of *faith*: Such is the ſure word of Propheſie, that it ſpeaks of things to come, as if they were already paſt.

The *Pſalm* then is *Goſpel*, and the *Prophet* an *Evangeliſt*; for that this Pſalm is to be underſtood of Chriſt, Interpreters both Antient and Modern, Fathers and Schoolmen, do joyntly agree. But what need we ſearch in theſe *Quarries* for *ſtones* to build on? One Diamond (they ſay) is beſt cut and poliſh'd by another, and Scripture (with right reaſon) is the beſt Interpreter of Scripture.

Act. 4. 25. Now we find St. *Peter* expounds the firſt part of this Pſalm expreſly of Chriſt. St. *Paul* quotes the very Pſalm by name (an example which I do not find paralleled in the whole Bible) I ſay he calls it by name, the ſecond Pſalm, and applyes it to Chriſt, *Act.* 13. 33. To ſay no more, let reſolute *St. Hierom* ſpeak for all, the very firſt words of whoſe Commentations upon this Pſalm, are, *Audacis eſt hunc Pſalmum interpretari velle poſt Petrum*, 'tis a bold part to interpret this Pſalm after St. *Peter*, or

to

to give any other ſenſe of it than the great Doctor of the Chair hath laid down in the *Acts of the Apoſtles*: I need not then light a candle to the Sun. Having drawn a veil, let us view the Text, which preſents unto us two remarkable Objects.

1. *The Debellation of certain Rebels.* } The putting down of one
2. *The Enthronization of a King.* } The ſetting up of the other.

Firſt, certain *Rebels* quell'd; implyed in this *adverſative* Particle *yet*, as if God had ſaid, Notwithſtanding all the power and the plots, all the furious rage and politick counſels of the Grand Sophies of the Earth, of the Rulers, and of the heady multitude; yet they all imagine but a vain thing, *yet* for all this have I ſet my King upon my holy Hill, &c. 1.

And behold here, in the ſecond place, the *King Enthron'd*; the only *Son* of the King of Heaven, who was the right *Heir* to the *Crown*: where we have theſe three Particulars. 2.

The *Author* of the Enthronization; the *Emperour* of the whole world, *I*, even *I* that dwell in *Heaven*, *v.* 4. 1.

The *Perſon* enthron'd; the *Lord's Annointed*, *ver.* 2. ſtil'd here a King, and that with a note of propriety, *My*; I have ſet *My* King, &c. 2.

His *Dominion*, *Sion*, (*i. e.*) the Church; deſcribed 3.

1. By the *ſcituation* of the Place: upon a *Hill.*
2. By the *quality* of the Soil: *Holy*; *I have ſet my King upon my holy Hill of Sion.*

Thus you ſee I have a *Royal* Subject, fitter I confeſs for the *Kingly Prophet* to treat of, than for a Son of *Aaron*; yet ſince Chriſt hath called us to a *Royal Prieſthood*, *Aaron* may now, with *Moſes*, aſcend the *Mount*, whoſe

Pſal. 45. 1. whoſe ſhort ejaculation ſhall be only that in the words of our Prophet, That *his heart may endite of a good matter, while he ſpeaks of the things that belong unto the King*; which that we may do, let us in the firſt place view his *Enemies*, and his *Conqueſt* over them, and that both in *David* the *Type*, and *Chriſt the Antitype*.

1. In *David* the Type: where, if we ſhould take a view of his Enemies, we ſhould ſee there were *plena Curia*, a *Grand Committee*, and a whole Aſſembly that ſtickled, and made head againſt him, *Pſal.* 26. 5. ſome conceited fools broke jeſts upon him, *Pſal.* 69. 11. others, Pot-Poets made Ballads, the Drunkards made Songs upon him, *ver.* 12. But beſides theſe, there were the Heathen *Philiſtines* abroad; but alaſs they were nothing in reſpect of thoſe of his own houſhold at home, *Abſolom* his Darling, *Achitophel* of his Privy Council, *Joab* and *Sheba*, and *Shimei*, and others, ſtout Captains and ſubtle Stateſmen, that laboured the ſubverſion of him and of his Kingdom; *yet* the holy *Oil* that was poured on his head was ſtill the *uppermoſt*, and ſo kept the head of the *Lord's Annointed* above the water, that all the floods of oppoſition were not able to run over his ſoul; whereas they that caſt their *heads* together to work him miſchief, had miſchief came upon their own *heads*, and wickedneſs fell on their own *pates*. For all ſtories, both divine and humane, report unto us the fearful judgments of God upon rebellious offenders; And I do not read of any Nation, either Chriſtian, or Heathen, that maintain the lawfulneſs of *Regicide*, ſave onely the *Whore of Babylon*, that is drunk with the blood of Saints: None of the Saints of *old*, (though ſome *new* ones, falſely ſo called, have) were ever guilty of ſuch a Crime. If I were preaching this at *Rome*, I ſhould be in danger of the *Inquiſition*, and ſo I might have

have been, had I preach'd it in this place not many years ſince; but, bleſſed be God, who hath delivered us from ſuch fears, by delivering our *David* from his enemies, and ſetting him up upon our hill of *Sion*. But thus much briefly of *David* the Type.

Chriſt the *Antitype* (of whom the Pſalm is chiefly, as I told you, to be underſtood) had likewiſe his enemies, that came about him like *Bees*; Bees for *multitude*, and Bees for their venom'd *ſtings*, wherewith they *thruſt ſore* at him in the words of our Prophet, and thoſe in order of dignity no meaner perſons than Kings, *ver.* 2. yet *terræ filii*, *Kings of the Earth*, that Gyant-like fought thus againſt the King of Heaven; Kings of the *Earth* they were, and yet they fought under the Command of him that ruleth in the *Ayr*; for the *Black Prince* of darkneſs hath his Kingdom in this world, as well as the Father of *Lights*, eſpecially in thoſe places where the *Sunſhine* of God's word ſeldom or never came to give its light, there had he large Territories of his Kingdom of *Darkneſs*: But when Chriſt the *Sun* of righteouſneſs appear'd (*who came*, ſaith St. *John*, *to diſſolve the works of the Devil*,) he preſently then perceives that his Kingdom began to ſhake, for his *Oracles* among the Heathen were preſently ſilenced, as if the Devil had been ſtruck dumb, when the word of the Father came into the world: Upon this, the Prince of this World, perceiving the *Meſſias* to be come in the fleſh (at leaſt by the conjectural opinion, as the School aver) and fearing to be deſpoiled of his Dominions by this *Hebrew Child*, as the *Oracle* of *Delphos* call'd him, in their Anſwer to *Auguſtus*, as *Euſebius* relates the ſtory; I ſay fearing the declination of his Empire, he muſters all his forces, all his Allies and Vaſſals againſt the Lord, and againſt his Chriſt; in the fore-front of whoſe Army march'd

2. Pſal. 118. 12. 1 Joh. 3. 8.

march'd *Herod*, that *Mountain of pride* (as ſome will have his Name to ſignifie) who, becauſe he was a Tyrannical Uſurper of the Kingdom of *Judæa*, was, as all ſuch uſually are, very jealous of his Crown; and therefore hearing that a new King was born, and that the Wiſe-men (who are thought alſo to have been Kings) by the conduct of a Soveraign *Star*, came as far as the *Eaſt*, to find this *Star of Jacob*, and to do their homage to this young Prince; was much troubled, ſaith the Text, grows mad with the report, and in his fury plotted preſently how he might diſpatch him out of the way; any way ſo he might ſecure his Crown: To this end he enquires the place of his birth, by the High-Priests, and the time when, by the *Wiſe-men*, whom he ſent to enquire, and to bring him word of the *Child*, that he likewiſe might come and worſhip the *Child*: *The Child*; he never calls him by the Title of a *King*, *Herod's* mouth was too little to ſpeak that great word, which his heart roſe ſo much againſt; as others of late, like him, diſrob'd their Soveraign of all Titles of Honour, and call'd him, you know what, without welt or guard; but *Matchivillian*-like, he cunningly *ſtands up* againſt Chriſt, when he pretended to *fall down* and worſhip, maſking and diſſembling his *crafty cruelty*, under the vizor of *pretended piety*. And have not many *Herods* ſince ſtood up againſt Chriſt, in his Members, and againſt the *Lord's Annointed*, under the ſame pretence? What elſe did *Pope Innocent*, in his Warrs againſt the *Waldenſes*, which he intitled *Bellum ſacrum*, a holy Warr? What elſe did *Charles Duke of Burgundy*, and the Nobles of *France*, againſt *Lewis* the 11th, ſtiling the Warr by the name of *Weal-Publick*, pretending the good of the *Common-wealth*, for a colour of their private *Enterprizes*; whereas the *Weal-Publick* (ſaith *Cominæus*) prov'd

Mat. 2.

Bern. Tom. 1. pag. 414.

prov'd in the end to be nothing elſe but the *Wealth private*; as the *Good Old Cauſe* of late was, not for the good, but for the *Goods* of others, to enrich themſelves.

Thus *Myſteries of Iniquity* have ever ſome handſome pretence or other, to make way for the miſchief that's intended; what's more common than to ſee Religion made a ſtalking-horſe to covetous and ſeditious ends? As *Jezabels Faſt* was but ἐπικάλυμμα, a Cloak of Religion, for the oppreſſion of *Naboth*; And what was *Abſolom's Vow*, but μόρφωσις εὐσεβείας, a meer ſhew and form of Godlineſs, to maſk his conſpiracy againſt *David*? So, howſoever we have *Herod's* holy prating tongue, to talk much here about *Adoration*; yet that cruel *Maſſacre*, and that bloody *Tragedy* which he afterwards acted upon the poor *Infants*, ſhewed too manifeſtly what he intended to Chriſt himſelf; for the *Inquiſition*, (worſe than that of the Spaniſh) was over all the Land of *Judæa*, even *Inquiſition for blood*; and, as ſure as death, as thoſe Infant-Martyrs ſuffered for Chriſt, who came to ſuffer for them; ſo Chriſt ſhould have ſuffered with them, had *Herod* had his will.

But *Herod's* Treaſon proſpers not, he was deluded ſaith the Text, *and imagined a vain thing*: for *Joſeph* by direction from above diſcovered the Plot, and made an eſcape with the Child into *Egypt*; whither when he came, all the Devils *Idols* (ſaith St. *Hierom*) fell down like *Dagon* before the *Ark*: after this, during his Minority, he lived with *Joſeph* and *Mary*, who, for the time, were Governors to the Prince: under whoſe tuition he grew ſo good a Proficient, that at twelve years old he kept his *Acts* and diſputed with the *Doctors*, meaning indeed to become at laſt the *Biſhop of our Souls*: After that, when he came to age, he was proclaimed

King by his *Herauld*, *The voice of the Cryer*; and then the Devil himself sets upon him in a single Duel, and, in a place for his advantage too, in the Wilderness: but yet the *Son of David* foyl'd this great *Goliah* with his own weapon, and beat him with the *sword of the Spirit*. After that, the *Rulers* among the Jews, and the *Lawyers*, as men of wit and policy, cast their heads together, how they might catch him upon an advantage, and so with a trick in law very fairly, and with a shew of Justice, might work his ruine.

But since that *Plot* will not take, they at last accord all in one to conspire his death: To this end they cor-
Mat. 26. 47. rupt and bribe *Judas* (one of his Apostles) to become an *Apostate*, and to play the *Traytor*: he plots the time, and gives them the watch-word; that given, a ragged Regiment apprehend him, and hale him to *Caiphas*; the *Ark of God* being taken, was brought into the house of *Dagon*, into the Hall of *Caiphas*, where the *High Court of Justice* sat: there the Body *Politick* and *Ecclesiastical* were assembled, the High-Priests and the Elders, the Common-Councellors, and the Common People; a Jury is packt, false Witnesses suborn'd, and then they hurry him to *Pilate* the Judge; *Pilate* makes a *Mittimus*, and sends him to *Herod Junior*: he with the *Roman Souldiers* (the *Gentiles* here mentioned in the first verse of this Psalm) after they had mocked him, send him back to *Pilate*; where, when the people could not cast him by evident proofs of any crime, they thought to carry it against him by *voices* (an usual trick among the people still) and cry all with a loud voice *Crucifige*, *Justice*, *Justice*; and *Pilate* (like a timerous popular Judge) to stop the peoples mouthes, though he knew him to be innocent, most unjustly condemns him. After sentence, they bring him to the place of Execution, where

where he was to encounter with two other potent *Kings*, two that foil'd and overcome the whole world; *viz. Sin* and *Death*, which two St. *Chryſoſtome* reckons among theſe Kings of the Earth, ſpoken of *ver.* 2. The very apprehenſion of which *Combat* made him before in the Garden, in a *cold* night, ſo *hot*, as if he had been plac'd under the *Torrid Zone*, that he ſweat *drops of blood*. But crucified he is, though ſtill with the Title of a King: After that, he is buried alſo like a Prince, for his body is *embalmed*, laid in a new *Tomb* hew'd out of a rock; but withall a great Stone is roll'd upon the door of the Sepulcher, the door ſeal'd, or, as ſome think, rivetted in with iron cramps, gathered from the phraſe σφραγίσαντες τὸν λίθον, and Watch a ſet to guard it. And now they thought they had made the King of the Jews *dead ſure*; for they had ſhut him up in the houſe of the *Grave*, and lock'd the *Chambers of Death upon him*, thinking indeed they had now abſolutely got the victory. But I may here ſay to you, as *Moſes* did to the Children of Iſrael, *Stand* ſtill but a while, and ye ſhall behold *the ſalvation of the Lord*; ye ſhall ſee that his Kingdom began where others uſe to end, namely, in the *Grave*: For as *Sampſon*, when his enemies thought him their own, roſe at midnight, and took the doors of the *Gates* of the City, and carried them up to the top of the *Hill*; ſo Chriſt our *Sampſon*, notwithſtanding all their watch at the doors of the Sepulcher, riſeth when it was yet dark, and takes the Gates of *Hell*, and the Door of the *Grave*, and carries them up to the top of the *Hill*, even unto *Heaven* the Mountain of God. Exod. 14. 13. Judg. 16. 1.

Though he were ſwallowed by the *Jaws* of Death into the bowels of *Hell*, like *Jonas* into the belly of the *Whale*; yet digeſt him it could not, but, by its own caſting away, caſts him up again upon the dry land. Thus

by death did he overcome *Death*, and Death's Second too, the Grave; and comes bravely off in Triumph,
1 Cor. 15. 25. with a glorious ἐπίλυσις; *O Death, where is thy ſting? O Grave, where is thy Victory? Where is thy Victory!* Why, He hath it, who hath *ſpoil'd Principalities and Powers*, even the *Lord of Hoſts, the King of Glory*; So that he might juſtly aſſume that Poeſie which *Attalus* uſed when he fought with the *French*, Βασιλικὸς νίκη, It is the King's Victory; who, although before he were led Captive himſelf,
Eph. 4. 8. yet now leads *Captivity captive*, triumphing over all: 'twas impoſſible that he who graſps the whole World in the *hollow of his fiſt*, ſhould be lock'd up in a *hollow Tomb*, any longer than he pleaſed; 'twas impoſſi-
De Reſur. die. ble that a *Rock of ſtone*, ſhould impriſon the *Spiritual Rock*, *Ut tegeret clauſum rupe vetante Lapis*, as *Lactan-*
Pſal. 114. 5. 7. *tius* plays the Poet; *What ailed thee, O Earth, that thou trembleſt*, and thou Stone, that thou waſt *driven back?* 'twas at the preſence of the Lord, at the preſence of the *God of Jacob*: What though the *Sun of Righteouſneſs* ſat in a Cloud, at his death, and paſſion, and the *Sun* in the Firmament became *cloſe-Mourner* to celebrate his Funerals? Yet, as if *Plato's* Year were in three days wheel'd
Gen. 41. 41. about, he riſeth the ſame again in Glory; and like *Joſeph*, after three years impriſonment, is made the ſecond in the King's Throne: What though *the Kings of the Earth ſtood up againſt him*, and thought to have laid his honour in the duſt, yet Chriſt the Lord, was King; and
Pſal. 47. 3. though the *Kings of the Earth were never ſo unquiet*, yet thoſe Kings fall down before him, and he makes them to *lick the duſt*; His enemies before cloath'd him in *Regal* Habiliments, in deriſion and diſgrace; namely, in *Purple*, and a Crown of Thorns: But God was in the
Pſal. 132. 18. *Buſh of Thorns*, who *cloath'd his enemies with ſhame, but upon himſelf did his Crown flouriſh*: They took Counſel

ſel together, and were confederate; but, like *Achitophels* Counſel, it turned into fooliſhneſs, and they did but imagine a vain thing; for, needs muſt that *Counſel* be meer *folly*, when man's *vain heart* is made the *Council-Table*.

Thus you ſee, *The enemy was not able to do him violence, and the Sons of wickedneſs could not hurt him: he ſmote down his Enemies before his face, and in the Name of the Lord, his horn was exalted: for God ſet his Dominions in the Sea, and his right hand in the floods, and made his Firſt-born, higher than the Kings of the Earth:* And this brings me at the laſt, to the firſt particular in the ſecond General; *The Author of the Enthronization*; The King of Heaven and Earth; *I*, even *I* the Lord, have ſet my King upon, *&c.* Pſal. 89. 23, 24, 25, 26, 28.

The Higher *Powers*, derive their power from above, from the *High and Mighty*, and Princes hold their Crowns, neither from the Pope, nor from the People, to be kick'd off, when they pleaſe; but they hold *in Capite*, immediately from God, ὑπὸ τοῦ Θεοῦ, ἢ μετὰ τοῦ Θεοῦ, *The Powers that are, being ordained of God*, Rom. 13. v. 1. This is ſo plain a Principle, that even dull Philoſophy, hath learned to diſtinguiſh *of Regents*, *and non-Regents*, in the very *School* of *Nature*, where not only the Beaſts and the Birds, but the pretty Bees alſo have their petty King to rule their Commonwealth: Now, ſhall the God of Nature (of whom it may more juſtly be ſaid, than 'twas of that Earl, that he is the ſetter up, and the puller down of Kings) ſhall he engrave Majeſty upon ſuch inferiour Eſſences? and ſhall he not place a head upon his body, a King upon his Church? Yes, ſure, *I* have ſet my King (ſaith he) upon my holy Hill, (*i.e.*) *I* have made my beloved Son, Ruler and Head over the whole Church; To whom *all power is given*, *both in Heaven*, 1 *Part.* In Edw. 4.

Heaven, and in Earth, Mat. 28. 10. that He who holds his Crown from God above, who rais'd him from the dead, and ſet him at his right hand in Heavenly places, *above all Principalities and Powers, having made all things ſubject under his feet, and appointed him over all, as Head to his Church*, Eph. 1. 21.

And now, behold the *Archbiſhop* of our Souls *inſtall'd*; or rather, the *King Crown'd*, and placed upon his *Throne of Majeſty*, deck'd with Glory, as with a Garment; which is the Second *Particular* in the ſecond *General*, viz. The *Perſon Enthron'd*, even *Chriſt the Lord*; ſtyl'd here a King, and that with a note of Propriety, *My, I have ſet my King upon my holy Hill of Sion.*

2. *Part.* Chriſt was born a *Prince*, he was proclaim'd *King*, by his *Herauld*, The Voice of the *Cryer*; but the day of his *Coronation*, was not till his *Reſurrection*; and the glorious Solemnity of his *Enthronization*, 'till the day of his *Aſcenſion*: He fought indeed the main *Battle*, when he *Suffered*; but when he *Roſe*, he got the *Victory*; and after, when he *Aſcended*, he rode in *Triumph*, going up with a *merry noiſe, even the Lord with the ſound of the Trumpet*; and as he went, he made a ſhew of *Spoils* openly; he led his *Enemies* Captive: and the bruiſed Head of the *Serpent*, was born before him; like *Goliah's* Head before *David*, returning from the Victory: Thus went the Son of *David* in Triumph (like his Father *David* after his Conqueſt) up to *Sion*; making the *Clouds* his Triumphal *Chariot*; and riding in ſtate, like a *Roman* Victor up to the *Capitol*, the Capitol of Heaven, where thoſe *everlaſting doors ſtood open, that the King of Glory might enter in.*

Pſal. 47. 3. Col. 2. 19. Pſal. 104. 3. Pſal. 24. 7.

Thus you ſee, he holds his *Crown* by a juſt Title, being a *King* by *Conqueſt, Gentium Domitor, & Dominator*, as he ſpake of Prince *Arthur*; *with his right hand,*

Leland. Pſal. 98. 1.

and

and his holy arm having gotten himſelf the Victory; a Victory, that makes him every way glorious in his *Crown*, a Crown of glory; glorious in his *Apparel*, the Lord *having put on glorious Apparel*, even rich Robes of Purple, at leaſt of Scarlet, coming with *red garments from Bozra*; Glorious in his *Throne*, his Throne being as glorious as the *Sun*; the Sun? Alaſs! all the beauties of the viſible Heaven, are but *Cymmerian*, *and Egyptian* darkneſs, in compariſon of the place of Chriſt's reſidence, where every mean Subject ſhines as glorious as the Sun. Pſal.93.1. Eſai.63.1.

Now as Heaven is his *Throne*, ſo is the Earth alſo his *footſtool*; his *Scepter*, a Scepter of Righteouſneſs; his *Queen* is the Church, who hath no leſs for her *Joynture*, than a Kingdom; for her *Guard*, no meaner Attendants, than the holy *Angels*, who, as the Pſalmiſt tells us, *excel in ſtrength*; every good Prince, is his *Vice-Roy*, and Lieutenant, in his ſeveral Territories; Every Biſhop, and Prieſt, is his *Lord Keeper of the Great Seals*, his Word and Sacraments; every charitable man, his *Almoner*: In a word, The true Profeſſors of the Faith, are his *Loyal Subjects*, who are therefore called, *The children of the Kingdom*, Mat.8.12. *Children*, I ſay, who have in their *Baptiſm* (without either *æquivocation* or *reſervation*) taken the Oath of *Supremacie*, and *Allegiance*; Of Supremacie, acknowledging him to be Only *Head* over them the Body; and of Allegiance, promiſing all faithful obedience to his Laws; and to offer to him *Free-will-offerings*, *with a holy Worſhip*: Laſtly, The *Laws of this King*, are the Scriptures, and the Word of God; which is therefore call'd, *The Word of the Kingdom*; yea, the very *Kingdom of Heaven*; which Laws and Statutes, if his Subjects labour to obſerve, they ſhall not only gain to be Favourites, and ſo rewarded with Titles Mat.13.11.

Titles of Honour, and Dignity of Place, but ſhall become even *Sons*, and *Heirs apparent* to a Kingdom, where they ſhall all reign as Kings, ſitting on Thrones of Majeſty, with Crowns of Immortality.

And thus you have ſeen the *King*; ye muſt ſee likewiſe, who it is that ſtiles him, by way of Propriety, *His King*; *I have ſet my King*, &c. Now this is laid down in the fourth Verſe of this Pſalm; *He that dwells in Heaven*, who is the Lord *Paramount* of the whole World; *He* it is that ſtiles him *His*, and that

1. Firſt, *ratione Efficientis*, becauſe, as you have heard already, he it was that ſet him up, becauſe he anointed him with his holy *Oyl*: *Ego ungendo præfeci vel inauguravi*, as ſome Latine Tranſlations uſe to read the Text: But are not other Kings, the Lord's Anointed? Yes, ſo they are, Anointed, uſually on the *Head*, the *Breaſt*, and the *Arm*, to ſignifie their *Glory*, their *Wiſdom*, and their *Strength*; but Chriſt is more eſpecially ſtil'd the Lord's Anointed, being anointed with *the Oyl of gladneſs above his fellows*, Pſal. 45. Above his fellows, yea, above his fellow Kings, and that in a threefold reſpect.

Tremelius, Mollerus.

Hovend. Annal.

1. In reſpect of the *manner*; the Unction of other Kings being *mediate*, by the hands of men; but Chriſt's, *immediate*, by the very finger of God.

2. In reſpect of the *matter*; their Oyl being but *material*, out of the Prophet's Horn, or the Prieſts Phyal; but Chriſt's was *Spiritual*, being anointed with the true *Olive* it ſelf, with the Holy Ghoſt.

3. Above his fellows, in reſpect of the *meaſure*; ſome of them have been *King and Prieſt*, *King and Prophet*; but Chriſt was *All*, the only *Triſmegiſtus*, *King*, and *Prieſt*, and *Prophet*; beſides, his Unction (by vertue of the Perſonal Union with the Deity) was without *meaſure*, *Joh.* 3. 34. That of others, is not ſo; but of his fulneſs

ſulneſs they receive: The whole *Box of Oyntment*, was broken upon his Head; which makes his very Name to ſmell like a precious Oyntment poured out; but that only which runs down, falls upon his fellows; his Power is *primitive*, *and abſolute*, having αυτεξουσιον abſolute Power and Authority; but theirs is *derivative*, and dependant; they are the *Lords Chriſts*, but he is *Chriſt the Lord*; *Dominus Chriſtorum*, *& Dominus Dominorum*, King of Kings, and Lord of Lords, which Title we find written upon his *Thigh*, *Rev.* 19. *ver.* 16. A Title prærogative, peculiar and proper to himſelf alone; which Title he would loſe, if there were no kings, or lords to be King and Lord of. Indeed the *Turkiſh* Emperour aſſum'd half the Title to himſelf, *Dominus Dominantium*. *Cyrus* the King of *Perſia*, aſſum'd the other half, and had it engrav'd upon his Tomb, *Rex Regum*; yea, *Seſoſtris*, the proud Tyrant of *Egypt* (that had Kings inſtead of Coach-horſes, to draw his Chariot) took them both; and a *Roman* Paraſite, gives them both to the Pope, and ſtyles him, *Rex Regum*, and *Dominus Dominantium*; but theſe were but Uſurpers of that Title which was none of theirs; ſince Chriſt the Lord, is a great King, above all theſe Gods; above them for his *Power*, and the large extent of his Dominions; above them in *Riches*, and *Honour*, in *Laws*, and *Prærogatives* Royal; above them alſo, in the *adminiſtration*, and *duration* of his Kingdom; every way above them, being anointed with the *Oyl of gladneſs above his fellows*, *præ conſortibus*, that's the firſt reaſon; and *pro conſortibus*, for his fellows too: And that may be a ſecond reaſon, why He is ſtyl'd God's more peculiar King, *viz.* Pſal. 95. 3.

Ratione Finis, That he might be a Prince, and a Saviour to his people *Iſrael*, Act. 5. 31. *That he might*

Heb. 10. 9. *preach deliverance to the Captives*, and redeem their Souls from death, and ſo fulfill the will of him that ſent him; as if, like *Charles* the *Fifth*, his Crown had been laid upon the Bible, and the ten Commandments plac'd by his Royal Arms, to ſhew that he was anointed to eſtabliſh his Throne in Righteouſneſs, not only in reſpect of himſelf, but alſo of his Subjects, by preſenting them to his Father a holy Nation, *without ſpot or wrinkle*, Eph. 5. 27.

But I have ſtood too long upon this; and yet we cannot ſay too much for Him, that hath done ſo much for us; and therefore we muſt not leave him thus, with a bare empty Title; for it muſt not be ſaid of Chriſt, as it was of King *John*, that he is *Rex ſine Regno*, a King without a Kingdom: as God hath ſet him up, ſo he hath alſo ſet him over *Sion*, (*i.e.*) his Church: which is the laſt particular in the Second General, *viz.* his *Kingdom* and *Dominions*, deſcrib'd both by the ſcituation of the place, upon an *Hill*; as alſo by the quality of the ſoyl, *Holy*, *I have ſet my King* (ſaith he) *upon my holy Hill*, &c.

3. Part. I take not Chriſt's Kingdom in the large extent of it, as 'tis ſtyl'd *Regnum potentiæ*, his Kingdom of power; for ſo the Devil and Hell it ſelf, are part of his Dominions; But in a more *particular* acception, for the peculiar adminiſtration of his Church, which according to the two parts of it, is twofold, either *Regnum gratiæ*, or *Regnum gloriæ*; the firſt is, *Heaven upon Earth*, the Kingdom of Grace; the ſecond is, *Heaven in Heaven*, the Kingdom of Glory: The firſt is *Sion myſtical*, and lies here below: The ſecond is *Jeruſalem Cœleſtial*, that is above: The firſt is a preparation and entrance to the ſecond; the ſecond, the complement and perfection of the firſt: and becauſe the firſt is the way

to

to the ſecond, it is often ſtyl'd in Scripture, the very *Kingdom of Heaven.*

Sion then, becauſe it was the place of the *Sanctuary*, and the *Ark* of the Covenant, was a Type of the Church, which is Chriſt's Kingdom; and being a Kingdom, muſt needs be a Monarchy; no Popular or confuſed Multitude: for, as the body Civil, and the body Natural think *æquality* of people and of parts, to be *inæquality*; ſo the body Myſtical likewiſe, is not fram'd like a rude *Chaos*, but like a Kingdom admits diſtinction of Members: And therefore the Church is compared in Scripture, to thoſe things where order is moſt eminent and conſpicuous; as to a *well-dreſs'd Vineyard*, not to a promiſcuous *wood*, or a confuſed *Thicket*; as alſo to a *well-marſhall'd Camp*, *Cant.* 6. where whole *Armies of Martyrs* have ſacrificed their lives, fighting their *General's* Cauſe; where every good Prince is a *Colonel*, having under his *Regiment*, the Paſtors of the Church, as ſo many *Captains* over particular Companies of Chriſtian Souldiers, that ſtand all in their ranks and order, to fight the Lords Battle; whoſe *Colours* are the Croſs, plac'd in a Bloody-field, with *Conſtantine's* Motto, to animate them, *In hoc Signo vinces.* Iſai. 27. 2. Cant. 6. 9.

But, Under what *Zone and Climate*, may ſome *Coſmographer* ask, do theſe Dominions of Chriſt lie? Indeed, the time was when they were confin'd within the borders of *Canaan*, and coop'd up within the Territories of *Jacob*; the *Church* being then a *peculiar*: For, at *Salem only was his Tabernacle, and his dwelling at Sion*: But ſince the Law went forth (as the Prophet *Iſaiah* ſpeaks) out of *Sion*; and ſince the *Lord hath prepared his ſeat in Heaven*, his *Kingdom now ruleth over all, from the floods unto the worlds end*, Pſal. 103. Pſal. 76. 2. Eſai. 2.

19. All Nations, that were *Aliens* before from the Commonwealth of Israel, are now made capable of *Enfranchisement*, to become free *Denizons* in his Princely State: So that Christ is the most *Catholick King* in the World, his Kingdom being Catholick and Universal, and that not only in respect of *times* and Persons, but also in respect of *place*, being diffus'd and dispersed over the face of the whole earth; not that the Church is in all places of the world, *simul & semel*, at one and the same time, but that it hath been, or shall be, in all parts of the world, *successivè*, one after another.

The time was; when the whole world almost (the little corner of *Judæa* excepted) sat in *darkness*, and in the *shadow of death*; but since the *Day-star* arose, there hath sprung up a *light to the Gentiles also*, to guide their feet into the way of peace; for as after *Christmass*, we see the days begin to lengthen; So after the birth of Christ, the days of Grace have lightned so, that they have been like the days about the Pole, without any night: the *Sun of Righteousness* standing still in *Gibeon* (*i. e.*) his Church; so mightily hath the Word of God grown, that the *multitude of the Isles* (even of our *Isles*) *have been glad thereof*, Psal. 97. 1.

Cœlius Secundus Curio hath a Book extant, Entitled, *De Amplitudine Regni Christi*, wherein he labours to prove a greater number to be Christ's true Subjects, that are *saved*, than there be of the Devils Vassals that are *damned*: But *Curio* was in this point too *curious*, and smells too much of *Origen*: I am sure of all the Tribes, whose number at one particular time, was 1,570,000 men that drew swords, 1 *Chron.* 21. *ver.* 5. yet 'tis observ'd, that of all that vast number, there were but 144,000 seal'd, *Rev.* 7. 4. Whatsoever the number of his Subjects be, this I am sure of, that he ever had some

to

to make him a Royal Prieſthood, a Kingdom of faithful Subjects here in this world, and ever ſhall have ſo long as the world ſhall laſt: And the reaſon may be fetch'd from the Text, becauſe *Sion*, his Church, is impregnable, being ſeated upon a *Hill*; which is the firſt deſcription of Chriſt's Dominion, *viz.* by the ſcituation of the place, upon a Hill, *I have ſet my King* (ſaith God) *upon Sion, my holy Hill.*

My holy Hill; Ye ſee 'tis but a *ſingle hill*, to ſhew the *Unity* of the Church, it being but one; and yet as one Kingdom may have many *Shires*, ſo one Hill, may have divers *Tops*, and therefore the Pſalmiſt ſaith, that *her foundations are upon the holy hills*, ſpeaking there of Mount *Sion*, and Mount *Moriah*, Pſal. 87. 1. as if the Church had been ſome divine *Parnaſſus*, *Mons biceps*, the Tower of *David* ſtanding upon one, and the Temple of *Solomon* ſtanding on the other; places, both of ſtrong defence, and refuge; Thus ſtood the Church in the Type. 1 *Deſcrip.* Moller. in Pſal. 87.

It's likewiſe call'd a *City upon a Hill*, (a ſingle Hill) by Chriſt himſelf, *Mat.* 5. *ver.* 14. Upon a Hill, and that Hill a *Rock*, *upon this Rock* (ſaith he) *I will build my Church*, and *that Rock is Chriſt*, who is both the Builder, and the Foundation, the Wall, and the Gate, the Town of defence, and the Garriſon likewiſe to keep it: And that City then muſt needs be ſafe, which is built upon ſuch a Hill, and hath Chriſt the Lord to keep it: And in the aſſignation of this reaſon (though they differ in others) Expoſitors of all ſorts, do joyntly agree. Mat. 6. 18. Zech. 2. 6. Prov. 18. 10.

'Tis call'd a Hill, ſaith *Chryſoſtome*, διὰ τὸ βέβαιον καὶ πάγιον, which I may tranſlate in *Caſſiodorus's* words, *Propter firmitatem*, becauſe 'tis firm and ſtrong, ſtanding faſt for ever. Like Mount *Sion*, that cannot be removed, in Pſal. 9. In Pſal. 2. Pſal. 125.

In Psal 44. ved: οὐκ ἐκκλησίας ἰσχυροτέρον, saith *Chrysostome*, there is nothing stronger than the Church; it being like that House built by the Wiseman, *Mat.*7.25. *against which*, though the *floods beat*, *and the winds blow*, *yet it stands*, *because 'tis built upon a Rock*; and so high a Rock, that the storms of the lower world, cannot reach so high as the *top* of *Sion*; as if *Sion* were like the tops of the *Apennine* Mountains, from whence men may behold Lightnings and Tempests below them, and they in the mean time, above, safe and secure: But though this be true, in respect of her Faith, and Profession, yet the Professors themselves are liable to many storms, they being perpetually at open War, with three deadly Enemies, the *World*, the *Flesh*, and the *Devil*; yet that they should be overcome, it is impossible; for Christ's Subjects even in suffering, are *more than Conquerours*; the very blood of the Martyrs being the Seed of the Church; their persecution being but like the cutting of Vines, that makes the Vineyard to fructifie and flourish the better.

I grant the Ship of the Church, may be often in danger, by reason of the storms of Persecution, and the desperate leaks, and rents of Hæresie and Schism, yet drown'd it never shall be; *Noah's Ark* shall not perish, though a Deluge of waters be upon the face of the whole Earth; but shall be carried up by those waters, the nearer unto Heaven, where it shall rest at last upon the Mountain of God: So that the Gates of Hell, shall never prevail against the Gates of *Sion*, as long as *Sion* keeps her proper quality, as long as She remains holy: Which leads me now to the last description of Christ's Dominions, which is the quality of the Soyl, the true property of the Church, *Holiness*; *I have set my King*, *upon Sion my holy Hill*, or *the Hill of my Holiness*.

We

We uſually finde in Scripture, that *holineſs* is much appropriated to the *Hills*; *Jeruſalem his holy City*, is ſtyled his *holy Mountain*; the Temple that ſtood upon a Hill, *his holy Temple*, and his *holy Place*; and *Sion* here, his *holy Hill*; firſt, To note unto us, that ſome places are holy in regard of God's more eſpecial preſence; then, as being places of his holy Habitation, places where his Honour dwelleth: Secondly, to ſhew unto us, that *Sanctity* is the proper Note of the *Church*, the true Badge and Cognizance, whereby the *Servants* of Chriſt are diſtinguiſht from the *Slaves* of the world, whilſt they wear their Maſter's Livery, being holy as he is holy, and that in a threefold reſpect. *Laſt. Part.* Iſai. 27.3. Pſal. 5.7. Pſal. 46.4. and 43.3.

First, *holy in reſpect of her Head*, as one that hath a fair face is ſaid to be a fair woman, though her other members be a little diſproportioned; and this is term'd *ſanctitas imputata*, the holineſs of the head being imputed to the whole body.

Secondly, holy *in reſpect of her Doctrine*, and Profeſſion, being rul'd by a holy Law, directing her to obey her Soveraign in holineſs and righteouſneſs; and this may be call'd *Sanctitas imperata*, holineſs commanded.

Thirdly, holy *in regard of her life*, and that not only *comparativè*, in reſpect of the wicked, but *inchoativè*, in reſpect of her ſelf, being inherently holy by ſanctification of parts, though without perfection of degrees.

For though ſhe be fair as the *Moon*, yet ſhe hath her *ſpots*, and ever will have here, as long as a man is left within her; ſo that if the rough wind of the Kings juſtice ſhould throughly winnow and ſift all the actions of his Subjects, it were eaſie for him to find ſome defect or other, that might be an object of his royal mercy: But Chriſt our King is not extream to mark what his loyal

loyal Subjects do amiss, he is ready to pass an *Act of Indemnity*, and Oblivion, he accepts of their obedience, and covers their imperfections with the Robe of his own righteousness; his righteousness, for as Christ is God's King, so Sion's holiness is his holiness too; upon *My* holy Hill, or as some Translations read it, the *Hill of My holiness*, Christ the Lord being made righteousness and holiness unto us, that we might be made the righteousness of God in him, 2 *Cor.* 5. *ult.* And thus have you had a short description of Christ's Dominions, with the other parts of the Text; give me leave now to imitate a Cosmographer, who after he hath describ'd a Countrey in general, useth then to relate the particular commodities, that the several parts of the Countrey afford: So having handled the Text in general, by way of Exposition, let me briefly collect some commodity and fruit that may serve for Application.

2 Cor. 1. 3.

1. First then, Hath Christ our King set his foot on the neck of his enemies? then let the wicked, or the workers of iniquity *tremble*, since *all the enemies of the Lord shall perish*, and, notwithstanding all their power and policy, shall be like *Jabin* and *Sisera*, that became like the dung upon the earth.

Psal. 99. 1.

Psal. 83. 10.

See this in the enemies of *David* the Type, ye may see rebellious *Absolom* hang'd by the head upon an Oak instead of a Gallows, where his hair serv'd instead of a halter, and his Mule the Hangman that turn'd him off; politick *Achitophel*, that was the Oracle of State, proves his own Executioner, and because his head had plaid the Traitor, he hung it up himself: *Sheba*'s rebellion cost him his head too; and though *Shimei* and *Joab* escaped in the Father's time, yet *Solomon* his Son met with them at the long run, and paid them what they had deserved,

2 Sam. 20. 22.

1 *Reg.*

1 *Reg.* 2. See this alſo in the Enemies of Chriſt the Antitype, which I named before.

Firſt *Herod* that bloody Tyrant, became like *dung* while he was yet *alive*, having his body rotting with a ſtinking Diſeaſe; inſomuch, that he who ſought the life of Chriſt before, ſeeks now to deprive himſelf of his own life, and being prevented, died at laſt; ſo hated of all, that knowing none would mourn for him, he gave Command that his Nobles ſhould be ſlain at his death, that the people might ſeem to lament for him, when as indeed, they did for others; yea, within one hundred years, there was not one of *Herod's* family left alive; as for Chemnit. Harm. part. 1. pag. 130.

Herod Junior, that mocked Chriſt, he was depriv'd of his Honour by *Caius Cæſar*, and died in perpetual baniſhment: The Jews that ſold Chriſt for *thirty pence*, were afterward themſelves ſold *thirty for a penny*: *Judas* (like *Achitophel*) hangs himſelf; and *Pilate* kills himſelf; as *Joſephus*, and *Euſebius*, at large relate the Stories; he could never waſh off that innocent blood, though he ſeem'd to have waſht his hands of it, but his guilty Conſcience flew in his face, and he took revenge upon himſelf; yea, he is hung in *Chains* as it were, in the *Apoſtles Creed*, for a ſhame, and terrour to the world for ever: Conſider this, all ye that forget God, how that the Enemies of the Lord ſhall periſh, and the workers of iniquity ſhall be deſtroyed, *Pſal.* 92. 8. The Nation and Kingdom, that will not ſerve thee, ſhall periſh, *Iſai.* 60. 12. Calvif. Chro. pag. 312. Alſted. Chron.

And if we look upon the Enemies of our *David*, we cannot chuſe but ſee how God hath met with many of them, though *they had made their Hill ſo ſtrong*, that they thought they ſhould never be removed, and yet the Lord that ſat in Heaven, was of more might, *than*

the hills of thoſe Robbers, Pſal. 76. 4. He ſaw all their hypocriſie, and cruelty, and laugh'd them to ſcorn; and at laſt, like a Gyant refreſhed with wine, he ſmott'em, not only in their *hinder part*, but in their *very heads*, that their *Counſels* turned into fooliſhneſs, and all their imaginations prov'd but vain: *Thus let the enemies of my Lord the King periſh, and all that riſe up againſt him, to do him hurt*, as *Cuſhi* ſaid to *David*, 2 *Sam.* 18. 32.

But as this yeilds *terrour* to the wicked Rebels, ſo
2. in the ſecond place, it may ſerve for *Conſolation* to his faithful Servants, and loyal Subjects; for ſince Chriſt
Pſal. 149. 2. hath conquered his and their enemies, *The children of Sion may be joyful in their King*; yea, they may rely upon him, for his ſpecial care, and protection over them; he *loving the Gates of Sion, more than all the dwellings of Jacob*, Pſal. 87, 2. They are as dear unto him, as the *Apple of his own eye*, being his choſen and peculiar people; they are like *Gideon's fleece*, on whom the dew of his bleſſing deſcends, when all the floors beſides are dry: In a word, they are his *Vineyard*, and ye may ſee what care he takes for his Vineyard, *Iſai.* 27. 2. *I the Lord will keep it, I will water it every moment, leſt any hurt it, I will keep it night and day*; A Vineyard is the deareſt poſſeſſion that a man hath. *Naboth* will part with his life, before he will part with his Vineyard, and Chriſt likewiſe did part with his, before he would loſe his Vineyard, before his Church ſhould periſh.

The Philoſopher in *Eth.* 8. & *Polit.* 3. compares a good *King* to a wiſe *Phyſitian*, to a loving *Father*, to a watchful *Pilot*, and to a careful *Shepheard*; Now Chriſt is the Churches Phyſitian ἰατὴρ *quaſi* ἰάτης, ſo Etymologers; and a Phyſitian hath a care of his patient; the faithful are call'd Children, ἀγ τῶν τέκνων ἔχῃ πολὺ μέλον.

Chriſt

Chriſt like a nurſing Father, hath a ſpecial eye over his Church as his Children: Again, the Church is like *Peter's* Ship, toſs'd on the waves of this world; but Chriſt is the Pilot, that rebukes the winds, and brings them to the haven of happineſs, where they would be: And laſtly, The Church is like a *Flock of Sheep*, a little flock in the midſt of wolves; but Chriſt is the great Shepheard of our Souls, *Heb.* 13. *v.* 20. And the good Shepheard of his Sheep, that leaveth them not when the wolf comes, but careth for them, ſaith the Text, yea, he laid down his life for his ſheep, *John* 10. 11.

And this ſhews, that as he takes care for their *poſitive* good, ſo likewiſe for their *privative*, in protecting them againſt the danger of all their enemies: He is the moſt Chriſtian King, and he is known in the *Palaces of Sion, as a ſure refuge*, Pſal. 48. 2.

Take courage then, O Noble Chriſtian, notwithſtanding all oppoſition; for, as he ſaid, *Da mihi Philippum, & totum oppone mundum*, Let me have K. *Philip* on my ſide, and I care not though all the world oppoſe me: So may the true Chriſtian undauntedly ſay, Let me have Chriſt for my King and Captain, and I'll fear nothing, *Nil deſperandum Chriſto Duce*, Chriſt being my General, I'll deſpair of nothing within the compaſs of Divine power; *Plus in Duce reponam, quàm in toto exercitu*, (as *Trobus* ſpake of *Epaminondas*) I will rely more upon Chriſt my Captain, than upon an Army Royal: As for other Lords, they are but *Domini Titulares*, Lords meerly in Title; But Chriſt is *Dominus Tutelaris, Lord Protector* (as I may ſay) of his Church, I recal my word, I do not like that Title, I ſay rather, He is the *Great Defender of the Faith*, and of his faithful Ones, *His faithfulneſs being their ſheild, and his truth their Buckler*, Pſal. 91. 4.

But *King*, and *Subjects* are terms of Relation, and therefore, ſince Chriſt as King defends us, we on the other part, muſt perform the duty of Subjects to him, and return that which he expects from us in lieu of his care and protection; and that is true Loyalty, and faithful obedience; *Cùm Deus ſervat hominem, homo ſerviat Deo*, Since God preſerves man, and is man's God, it's moſt fit that man ſhould ſerve God, and be God's man; we muſt be ſubject (ſaith the Apoſtle) to the Kings of the Earth, *Rom.* 13. *ver.* 4. and that not only for wrath, but for Conſcience too, much more, ſay I, to the King of Heaven; *This Muſt is for the King* indeed, and implies not a conditional, but an abſolute neceſſity, and that from every Soul too; The Higher Powers themſelves, are Subjects to Chriſt, to Whom, as to their Sovereign, they owe their due obedience: And therefore ſome of the good Emperours, as *Conſtantine*, and *Theodoſius*, call'd themſelves *Vaſallos Chriſti*, Chriſt's Vaſſals; as King *David* had done before them, profeſſing, not in a Complement, but in ſincere obedience, *Behold I am thy Servant. Servants* then, and *Subjects* we are, and therefore we muſt obey; for diſloyalty to an earthly Prince is ſo heinous a crime, that *Treaſon*, by the Civil Law, is rank'd with *Sacriledge*; and by our Common Law, the bare intention of Treaſon, without acting it, is ſufficient to bring a man to execution. Now if the Perſon of an *Earthly* Prince be ſo Sacred; what ſhall become of them that betray the *King of Kings*, and, by their ſins, as much as in them lies, *Crucifie again the Lord of Life*: This *Rebellion*, ſure, is as the *ſin of Witchcraft*; and as a Witch was not ſuffered to live in the Commonwealth of Iſrael, *Sic Nemeſis Rebelles ultor à tergo*, the King of Heaven will execute his pœnal Statutes upon them, and Gods plagues and

Biſhop Jewel, Serm. p. 85.

Pſal. 116. 14.

Heb. 6. 6.

and punishments, without repentance, will be sure to fall upon such Rebels heads.

Curse not therefore this King, no nor cross him, so much as in thy thought; But *kiss the Son lest he be angry*, as it is in the last Verse of this Psalm, (*i.e.*) Submit to his Discipline, and keep his Statutes, lest he *speak unto you in his wrath*, and if *his wrath be kindled, yea, but a little, happy are all they that put their trust in him*; for, the *wrath* of this King, is as the *roaring of a Lyon*, and as *the Messenger of Death*, Prov. 16. *ver.* 14. Wherefore let St. *Peter's* Præcept be the Period for this, *Fear God, and obey the King*, that is, the King of Kings: And let Christ's, our King's own example, move us to this, *Qui vitam perdidit ne perderet obedientiam*, saith St. *Bernard*, who lost his *life*, rather than he would lose his *obedience* to his Father's will: And this Argument which is drawn *Regis ab exemplo*, from the King's example, methinks should be very prevalent to move us to imitation. Eccles. 10. 20.

But many there are, that desire to be counted the Kings Servants, and to wear his *Cognizance*, only for a *Countenance*, to shrow'd themselves from the attachment, and censure of the world; many that wear the *cloth* of Christ, and the Livery of a pure Christian, that hardly know their Lord, nor ever do him any *good service*: many that make outwardly a very fair *Profession*, and yet carry in secret disloyal *affections* to Christ their Prince; But such Hypocrites as these, that have but *corticem obedientiæ*, the meer bark and outside of obedience, Christ will never own for his Loyal and loving Subjects, for, *If you love me*, saith he, ye will *keep my Commandments*, John 14. 15. And I may add, if our obedience be sincere, it will shew it self in an actual observance of all his Laws, and in giving him that

that Tribute of Reverence and Honour, which is due unto his Name; yea, an awful Subject, will not dare to come into the King's presence, no nor into this place, which is his Presence-Chamber, without such reverence as is due to so Sacred a Majesty; he will not dare to receive his Cup of blessing, but upon his bended knee; nor to present a Petition to him, without a reverent lowly deportment, both of Body and Soul: But I must not dwell upon this; let your patience go along with me a little farther: The other part of the Text hath some Commodities, which may be worth our consideration.

4. Wherefore, in the fourth place, Is the Church a *Kingdom*, and Christ her only *Monarch?* What shall we think of those then, that either make the Church a *Monster*, by giving her two Heads, or else *depose* Christ, the true and only Head; both which the Subjects of the Church of *Rome* do: For as *Suetonius* reports, that the Emperour *Caligula* took off the Head of his Great God *Jupiter*, and set on another of his own: So the Magnificors of the *Papal* Mitre, by their transcendent Glosses, have smitten off *Christ*, the only Head of the Church, and set on the *Pope*, for their Lord and Master, placing him upon the City on *seven Hills*, like Christ upon the *Hill of Sion*, to give Laws to the whole world; as if Earth and Sea, and all the Powers therein, did only belong to the *See of Rome*.

in vita, cap. 22.

Dr. Potter. p. 54.

And this Crown'd Cup of Supremacie, they strive to sweeten with *Holy Water* that springs from *Peter's* Chair, or that flows out of the stony Rock, which they pretend Christ applied to *Peter*, when he said, *This is my Rock:* But what is this, but to build upon the fickle sand, and not upon a firm Rock? For alas! *Peter* was not a *Prince*, though he were a *Peer*; he was not

not *Head* of the Church, but an *Eye* in the Head: though happily he had a *Priority* of *Order*, yet not a *Superiority* of *Power*; though it may be granted, that he had *Precedencie in Place*, and Præ-eminence in Grace; yet that he had a *Primacie of Authority*, or Monarchical Supremacie of Rule over the reſt, never was, nor ever will be proved; God hath placed but one Head upon the Church, his Body; but one King upon his Hill of *Sion*; *I have ſet my King* (a *ſingle* King) *upon my holy Hill of Sion.*

But having cut off one Head of this *Hydra*, I meet preſently with another, that ariſes from the *Scituation* of the place, for, Is the Church a Kingdom upon a *Hill?* Then, ſaith *Bellarmine*, one may always know where to point at it, and ſhew a Succeſſive Viſibility of Subjects from Age to Age; which if we grant, then preſently they Queſtion us for the Profeſſours of our Doctrine, for many hundred years before *Luther's* time.

To whom I might Anſwer, by demanding firſt of them, where that part of their Religion, which differs from ours, was in the Primitive times; 'tis plainly proved, that they cannot ſhew the Profeſſours of it, for the firſt 600 years after Chriſt; But as for ours, we find the ſubſtance of it in the Scriptures; and for the Profeſſours of it, that there have been always ſuch, we are to believe *à priori*, for the promiſe ſake, made in the Scriptures, that it ſhould be ſo; but to know the particular places where they all lived, or ſeveral names of them (although we want not theſe teſtimonies, as divers of late, have travail'd far upon this Subject) is no part of our Creed.

For

For although the Church be in it ſelf, a viſible Hill, yet in reſpect of others, this Hill may be covered with a *dark miſt*, or men may be *blind* that they cannot ſee it : In a word, the Church is not always in her Glory, to be diſcern'd *fide oculorum*, by the faith of our eyes, although it be ever apprehended, *oculis fidei*, with the eyes of faith : But I will not wade any farther in theſe *waters of ſtrife* ; there remains yet the laſt particular to be ſpoken of, The Quality of our Soyl, which brings forth this profitable Leſſon, *viz.* That to ſhew our ſelves Chriſt's true Subjects, and that we are true Members of the true Church, we muſt have her proper Quality, and be holy, as the Church is Holy.

Chriſt's Kingdom is a *holy* Kingdom, and not of the world ; for he never exercis'd any glorious Secular Dominions while he liv'd on Earth, as the Watchmen of the Jews, and the Millenarians ſince, ſlumbring on the Couches of Carnal, and Temporal Projects, dream'd he ſhould have done ; for when they would have made him a King, he fled into a Mountain, *John 6. ver.* 15. *Into a Mountain*, as if he would have ſhewn them his proper *Dominions*, the *Holy Mountain* of the Church, the *Hill of Sion* ; which muſt be elevated from the baſe lower part of the World, *Seeking thoſe things that are above*, Coloſ. 3. ver. 2. For the Church our Mother, is not like the woman in the Goſpel, bowed down to the Earth, digging and ſcraping in it, like the Mole ; and that her Members alſo may be *verè* ἀγγ. (*i. e.*) as the word ſignifies, *ſine terrâ* ; they muſt have *their converſation in Heaven*, Phil. 3. ver. 20. being holy, by works of piety towards God, and works of Charity to their Neighbours : Wherefore Chriſt our King,

King, after his Reſurrection, ſhew'd his Diſciples, his feet and his hands, to teach them how they ſhould walk in the path of Righteouſneſs, and what they ſhould do, *viz.* works of Piety, and Charity, which is the fulfilling of his Royal Law.

In a word, Chriſt's faithful Subjects, that they may be a holy Nation, muſt not be *of the world*, John 17. *ver.* 16. for they are to ſeek for a Kingdom in Heaven, which is purchaſed for them, by Chriſt their King, and hereafter (if they be cloath'd with Holineſs) ſhall be actually ſeiz'd of it, when from Subjects in this Kingdom of Grace, they ſhall become Saints in the Kingdom of Glory, where every *Subject* ſhall be a *King*, having a Triumphant *Palm* in his hand, and a Golden *Crown* upon his Head: For I may ſay of the Citizens of *Jeruſalem* above, as *Zeba* and *Zalmuna* did of the men of *Tabor*, *Judg.* 8. *ver.* 18. That every one of them did look like the Children of a King; or as one told *Pyrrhus* concerning *Rome*, That 'twas *Urbs Regum*, a City of Kings, where every one is Crown'd, not with a corruptible, but with an incorruptible Crown of Glory.

And this Argument me-thinks ſhould skrew up the moſt *leaden* ſpirit, to a holy *Ambition*, for what will not a man attempt to gain an earthly Kingdom? I told you but a few moneths ſince, what men would do, and what they have done of late, to obtain an uſurped Dominion; What then ſhould a Chriſtian do, yea, rather, what ſhould he not ſuffer for an immortal Crown, reſerved in the Heaven, that fadeth not away. And now I have rais'd your Meditations as high as Heaven, I cannot leave them in a better place, where Chriſt ſits as a King, at the right hand of God, making interceſſion for us.

To whom, with the Father, and bleſſed Spirit, be aſcrib'd all Honour and Glory, Power, Might, Majeſty, and Dominion, from this time forth and for Evermore.

A M E N.

THE

THE POWDER-PLOT BLOWN UP.

SERMON IV.

Pſal. 124. 1, 2, 3, Verſes.

If it had not been the Lord, who was on our ſide, now may Iſrael ſay, If it had not been the Lord who was on our ſide, when men roſe up againſt us, Then they had ſwallowed us up quick, when their wrath was kindled againſt us.

IT is not long ſince I was in this place, on as *dark* and black a day, as was ever ſeen in our Engliſh *Horizon:* I hope the impreſſion it then made upon you, is not yet forgotten, and I wiſh it never may be. Jan. 30. 1662.

I am here again upon *another day*, which ſhould have been very like the former, ſuch a *day* as the Prophet *Joel*

ſpeaks of, *Joel* 2.23. *A day of darkneſs and gloomy blackneſs, a day of blood and fire, and pillars of ſmoak; Dies nigro carbone notandus.* As black as *Small cole, Salt-Peter,* and *Sulphur* could have made it; which if they had been fired, the *Arch* of heaven would have been like a *fiery oven,* and all faces blacker than a Coal, as if they had been like *bottles in the ſmoak,* or had *lien among the pots.*

Lam.4.8. Pſal.119.84. Pſal.68.13.

For ſuch a tranſcendent Villany was hatch'd on this day, that I may put the Queſtion of *Moſes,* Deut.4.32. *Ask of the dayes that are paſt, ſince the day that God created man upon Earth, whether there was ever ſuch a thing as this, and whether there was ever heard the like?* And I may return an Anſwer out of *Judg.* 19. 30. *There was never ſuch a thing done or ſeen in Iſrael,* nor in the world, ſince the beginning; As that Learned Atturney-General, this Countrey-man, pleading at the Arraignment of the Traytors ſaid, *Quis hæc poſteris ſic narrare poterit, ut facta non ficta eſſe videantur?* In the words of the Prophet *Habakkuck* 'twas ſuch a work as men can *hardly beleeve it when 'tis told them, Hab.* 1.5.

Coke.

I have lighted upon a Text that ſuites with this occaſion; for there's *fire* in it, the kindling of *wrath,* which ſhould have kindled *another fire,* that would have *ſwallowed* us up quick: from both which, the Lord, who was on *our ſide* deliver'd us, which deliverance calls for our recognition and thankful remembrance; for, *The merciful and gracious Lord,* ſaith David, *hath ſo done his marveilous works, that they ought to be had in remembrance.* Not only his marveilous work of our laſt deliverance from our Captivity under uſurped Tyranny; but that of this day alſo, wherein ſome *Jeſuite* and Jeſuited perſons would have done that at one blow, which others ſince, with their help, did at many blows; and by

Pſal.111.5.

by fire and powder too, which blew up *King* and *Parliament*, *Church* and *State*. *Knox* his cut-throat Divinity knock'd down all in a few years; which great misery falling upon us, almoſt ſwallowed up then the ſenſe of this day's delivery.

And I wonder that *Zimri*, *who ſlew his Maſter*, did not cauſe a *Statute of Omri* to diſanul the memory of it, ſeeing he really *acted* that, which thoſe on this day only *intended*. But if that had been done on this day which was deſign'd to have been done, the Nation had been undone then, and therefore our *Iſrael* may now, even this day, ſay, *If it had not been the Lord*, &c. *then they had ſwallowed us up quick, when their wrath was kindled againſt us*. Which words are eaſily divided into theſe two general parts.

1. *Iſraels danger, and ours.*
2. *Theirs, and our deliverance.*

In the firſt we finde theſe four Particulars.

1. The *perſons plotting*, dangerous perſons, *men* that roſe up.
2. The *perſons againſt whom*, againſt us.
3. Their *main intent*, to devour and ſwallow quick.
4. The *motive* that ſtirr'd them up, which was the fire in their own breaſt, and their wrath which was kinled againſt us.

In the ſecond General, which is our deliverance, there is,

1. The *Author* of it: *The Lord who was with us.*
2. Our *recognition*, and thankful commemoration upon that deliverance, *Let Iſrael now ſay*, &c.

And firſt of the *Perſons* plotting the danger: they were *homines inſurgentes*, *men* that roſe up. Who theſe men were, neither the Text, nor the ſequel of the Pſalm tell us. 1. Part.

Bellarmine thinks they were the men of *Babylon*, In loc. that

that carried *Iſrael* captive, and ſo would have this Pſalm penn'd by *David* by way of prophetie.

Others more probably, that they were ſome, of whoſe cruelty *David* and his people had experimentally ſeen the danger.

Calvin. in loc.

Others again underſtand it of ſuch as riſe up againſt the *Iſrael* of God in general, and ſo 'tis applicable to our ſelves. Whatever they were; the Hebrew word in the Text, which is *nomen collectivum*, denotes a company of wicked men that roſe up againſt the Church and State in thoſe times; *How are mine enemies increas'd*, cries holy *David*? *many are they that riſe up againſt me*, not only open and profeſſed enemies, as *Iſhboſheth* and *Hanun*, *Hadadeſer*, and the States of the *Philiſtines*, but ſecret and cloſe Rebels, as *Abſolom* and *Achitophel*, *Amaſa* and *Sheba*, *Adonijah* and *Joab*, who roſe up againſt the good King, againſt whom there ſhould be no riſing up, ſaid his Son *Solomon*, *Prov.* 30. 31. no inſurrection; no, not ſo much as in thought, *Eccleſ.* 10.20. For the Perſon of a King is ſo Sacred, that the bare intention of Treaſon, without acting it, is ſufficient to bring a man to execution; And yet ſuch there have been, and ever will be, ſome that will be riſing and lifting up themſelves againſt their Superiors, ſome treacherous *Cains*, ſome rebellious *Corahs*, and ſome trayterous *Judaſſes*, that will be lifting up their heels, and lifting up their hands to work violence and miſchief.

אדם

Pſal. 3.1.

And ſuch were the *men*, that roſe up againſt us this day, men of *Babylon*, that cried, *Down with us*, *down with us*, *even to the ground*, when they intended to blow us up, with ground and all; theſe men *roſe up*, but from whence? Doubtleſs as the word implies, *from below*; they were ſome of the *Locuſts* come up out of the

the *bottomleſs pit*, and if we had ſeen them in their Gun-powder pit, we might well have thought them ſome *infernal Spirits* or black Devils, that were contriving a ſecond *Hell* in the bowels of the Earth, ---- *Itum eſt viſcera terræ.*

Thoſe *helliſh Pioniers* ſpared no pains to dig out the bowels of their Grand-mother, *Earth*; that they might gnaw out the bowels of their Mother-Countrey; And that under the very place where the Three Eſtates of the Kingdom ſat, That where the Laws, as they confeſs'd, received their life; the Law-makers there, might receive their death. Statut. 3. R. Jac.

And this made the danger ſo much the greater, being *under ground*; They ſaid to the Earth cover us, that the plot may not be diſcovered, 'till the deadly blow may be given, This was ſuch a damned plot of curſed Villany, as was never pattern'd by any Son of *Belial* before; and therefore, it doubtleſs came from him who was a *Murtherer from the beginning*, and hath his *Claw* in every ſin of blood, eſpecially ſuch a bloody ſin as this, which would have made the Sky to have rain'd blood, and would have fill'd many baskets full of dead heads, and would have ſcattered the broken fragments of torn bodies, over the face of our Engliſh earth. It could be none but that evil Spirit, that inſpired theſe vile Conſpirators; and that put into their heart, as he did into *Judaſſes*, ſuch a deviliſh invented cruelty; yea, indeed more than deviliſh; for, whereas the Devil is ſaid to ſweep with his tayl but the *third part of the Stars of Heaven*, theſe would have ſwept away *all* the gliſtering Stars of our Firmament, when they had been united in a happy *Conſtellation* of Parliament, which leads me to the Second Particular, *viz.* The *Perſons* againſt whom this dangerous Plot was invented, Againſt us, againſt the whole Luk. 22. 3. Rev. 12. 4. 2. *Part.*

whole body of our *Iſrael*, to cut off *Head and Tayl, Root and Branch in one day.* For the King's Sacred Perſon had been expoſed to their *cruelty*; the Queen his Conſort had been his Conſort in *woe*; and the Prince his Heir, heir to nothing but *miſery*. So that the hope of Succeſſion in them, the *Oracles of Wiſdom, and the Chariots of Iſrael*, in the Reverend Patriarchs and Prelates of the Church, the *Buttreſſes of State*, and Guardians of Juſtice in the Grave and the Learned Judges; the Glory of the Nobility, and *Maſters of the Aſſemblies* in the Honorable Lords, and great Officers of State; in a word, the flowr of the whole Kingdom, ſhould have been cropt, cut off, and deſtroy'd, *uno ictu*, *& nictu*, with one touch, in the twinckling of an eye, they had been all ſent (like *Elias*) up to Heaven in *fire*; Did ever men on earth, or fiend in Hell, deviſe the like damned Maſſacre in any Age before?

Here might have been ſeen, a Type of *Tophet*, the Picture of *Sodom* and *Gomorrha*, and a reſemblance of the fiery Deluge at the day of Doom. What Ear can hear it without tingling? What tongue can tell it without trembling? And what heart can think on't without quaking? All the Devil's Cruelties, which he acted by *Pharaoh*, and *Herod*, by *Edom*, and by *Babylon*, were concentred in this: *Jeremies Lamentations*, and *Rachels weeping*, would not have match'd it; the world never heard of ſo prodigious a Project, ſo vile a Villany, ſo curſed a Conſpiracie, as this ſhould have been: *Rome* talks much of her *unbloody Sacrifices* which ſhe offers in her Maſſes; in this ſhe would have ſacrificed blood, not of brute Beaſts, but the blood of reaſonable men; not dead, but alive; not the guilty blood of Malefactors, but holy blood of Saints; and then if it had taken effect, the Inheritance had been theirs, and the whole

whole Land had been made a Shambles of *Italian* and *Ignatian* Butchers, who ſhould have been then exalted. Yea, the very *Abomination of Deſolation*, had been then ſet up in the Holy place, and if we had not fallen down and worſhipped (you know whom) to the *fiery Oven* we had gone, or elſe to the ſtake to be burnt.

Yea, they had not only devoured the *quick* (as 'tis in the Text) but the *dead* too, the Religious Urns of Princes, where they lay in their Sacred Receptacles in the holy Place, had been torn up, and ſuffered a ſecond death, and the ſtately Temple adjoyning, had been made an heap of ſtones; This, and much more had been effected, if it had taken effect.

For, if Powder when it is fired (as the Maſters in the Art of *Pyrotechny* tell us) occupies a ſpace 12500 times bigger than its own body or bulk; what a ſtrange commotion, and terrible Earthquake, would the ſudden and violent eruption of 36 barrels of the ſame have made? If a ſmall quantity of it (in reſpect of that) and that laid in an upper-room, and that in the higher part of this City, (and well it was ſo, being by that means open to the Air) if that gave ſuch a thundring-crack, that it ſhook not only this City, but the Countrey many miles about (as moſt of you here can witneſs, and my ſelf alſo, who bleſs God for my preſervation) what would that *Terræ-motus & Cacodæmon* (as the Duke of *Ferrara* call'd his two great Pieces of Ordnance) I ſay, What would that roaring Cannon, and great *Baſiliſk* of Hell have done, that was charg'd with ſo much powder under-ground, and ramm'd down with ſo much wood and coal? How would it have ſhaken and affrighted the whole Kingdom? And have turn'd our *Sion* into a *Golgotha*, and our *Jeruſalem* into an *Aceldama*, a field of Blood; For that in the Third

Dr. Br. vulg. Er. p. 88.

The blowing up of the Committee-houſe at *Norwich*.

D. 236.

3. *Part.*

Place was their main deſign, to have devoured and *ſwallowed us up quick.* Which words import the greedy appetite of a large *ſtomack*, and a wide *mouth*, with the ſuddenneſs of the deſtruction which is intended, *viz.* when it ſwallows, like the *Grave*, all that come within the jaws of death; as the Phraſe is uſed, *Prov.* 1. 12. *Come*, (ſaith the bloody crew there, like the crew of this day) *Let us ſwallow them alive as the grave, and whole, without chewing, as thoſe that go down into the pit*; like *Corah*, and his Company, whom the Earth ſwallowed alive, *Numb.* 16. Or rather, it denotes ſuch a ſwallow as is made by the raging the Sea, or ſome violent Torrent or Gulf, which overwhelms men in an inſtant; for ſo much the Verſe after my Text implies, which ſaith, that *The waters then had overwhelmed us, and the ſtream had gone over our ſoul*; and *David* elſewhere prays, That the *deep waters might not ſwallow him up, and that the pit might not ſhut her mouth upon him*, Pſal. 69. 15. Now the *See of Rome* hath a large and a vaſt Swallow; which though it ſtrain at *Gnats*, yet can ſwallow *Cammels*, devouring not only widows houſes, but the *blood of Saints*, which it ſwallows ſo greedily, that ſhe is *drunk* with the ſame; thoſe ravenous Wolves, and ramping Lyons of *Rome* (for as their Founder ſuck'd the milk of a *Wolf*, ſo many of their holy Fathers have been called *Leo*) they have roared by their bellowing Bulls after blood, I, Royal Blood, and have greedily ſwallowed it, without any check to their Conſcience, or trouble to their ſtomack; witneſs ſome of the Kings of *France*, and others in *England* alſo. Yea, they have gaped ſometimes, like ſome Gulf, or raging *Euripus*, to ſwallow whole Kingdoms at a morſel.

Mat. 23. 4.

Hen. 3. & 4.

Witneſs this day's intended Plot, when as that pit of

of Hell, if it had open'd it's wide *Chaſma* or mouth, had ſwallowed us up *quick*, and *quickly* too, as that wiſe King interpreted that dark paſſage in their Letter, (*viz.* that the danger ſhould be paſt as ſoon as the Letter was burnt) of the ſuddenneſs and quickneſs of it, even as quick as a flaſh of lightning.

Other dangers, being above ground, are commonly ſeen and deſcried, and make a noiſe before they come; but this being *made in ſecret, and faſhioned beneath in the bowels of the earth* (as *David* ſpeaks of the Child's framing in the bowels of the Mother) it could not eaſily be diſcovered, 'till it had been brought forth, and 'till the fatal blow had been given; which if it had been given, all had been devoured, and had fallen inſtantly into a confuſed *Chaos* of deſolation, for their *anger* was fierce, and their *wrath* cruel, as *Jacob* ſaid of *Simeon* and *Levi*: there was *fire* in their own *breaſt*, which being kindled from *Hell*, ſhould have kindled the *other fire*, which ſhould have conſumed us to aſhes; And that is the Fourth and laſt Particular in the Firſt General: The Motive that ſtirr'd them up, *Their wrath that was kindled againſt us.*

Pſal. 134. 15.

Gen. 49. 7.

4. *Part.*

The *Romaniſts* have been much delighted in *Fire-works*; 'Twas a *Pope* that firſt inacted the Law *De hæretico comburendo*; 'twas a *Fryer* that firſt invented *Gun-powder*; and *Ignatius* the Founder of the *Jeſuites*, and *Faux* his Diſciple, were both Souldiers, and carry fire in their very Names.

Theſe *Sons of the Coal*, who are *ſtabella ſeditionis*, the bellows to blow up the fire of Sedition, are hot and angry men, and full of wrath, which carries fire in its name too [*excandeſcentia*]; and the *fire of wrath*, is a Phraſe commonly us'd in Scripture, which is not a little anger that will be ſoon appeas'd, but ſuch an one

Ezek. 21. 31. Iſai. 9. 18.

as is blown up to ſuch a height, that it will not go down with the *Sun*; Now *wrath is cruel, and anger outragious*, ſaid *Solomon* a Prince of Peace, *Prov.*27.4. and, *The wrath of man works nothing that is good*, ſaith St. *James*, cap.1.20. Now as that *fire* was the hotteſt which came from the *Altar*, ſo is that *wrath*, that proceeds from *Religion*: and this was it, as the Arch-Traytor confeſſed, which made them ſo angry; they ſaw their hopes fail'd for the *Catholique Cauſe*, and that we, and our Religion were like to thrive upon the quiet coming in of a Pious and Learned Prince, and that made them even to gnaſh their teeth; Hereticks being ever the hotteſt in purſuit of their own Cauſe: whereas true Chriſtians are ever mild, and patient and peaceable, and that diſpoſition favours moſt of Chriſt, and Chriſtian Religion. 'Twas the *falſe Mother* that was ſo *cruel*, that would have the Child divided; and I cannot think her to be the true, that builds the *Church* with the *ruines of States*, and cements the walls with the *blood of Kings*: They are doubtleſs deſtructive Doctors in Phyſick, and extreamly raſh *Empericks* (as a Noble Earl ſaid to the *Jeſuite Garnet*) who can cure no way but by letting blood.

Faux. K. *Jac.* oper. p.231.

B. poſt. p.277. South hamp.

And yet this is the practice of the City on ſeven Hills, which as it took her Original from a Traytor to his Countrey, ſo it hath maintain'd her ſelf by Treachery ſince, and by ſpilling more blood, than it hath morter in the building, and deſtroying more men, than there be ſtones in the walls, as a good Hiſtorian tells it to the world; Thus the Religion of *Rome* is fierce and cruel, and makes her Sons ſo too, whoſe fiery and boyling Spirits, like the fire that kindles them, is unquenchable. *England* hath felt the heat and fury of it, and I pray God ſhe may never feel it again, for their wrath

Lang. ib.274.

is

is not to be allayed, 'till the flames of Hell determine it.

For ſo eager was the malice of *Guido Fanx*, that when he was taken the night before, with matches and candle in a dark-Lanthorn at the door of the Houſe where the Powder lay, he profeſſed, *If he had been within the Houſe, as he was immediately before, he would not have failed, to have blown up thoſe that took him, and houſe and all; and he was ſorry for nothing more than that the Plot did not take effect.*

Here was *zeal* as hot as *fire*, which was blown up by that Spirit, which makes men think they do God good ſervice, when they kill his Servants; witneſs that Prayer which ſome of the Traytors uſed, while their *Pioniers* were at work, *Proſper, O Lord, their pains that labour in thy Cauſe day and night. Let Hereſie vaniſh away like ſmoke, let their memory periſh with a Crack, like the ruine and fall of a broken houſe:* Thus they prayed againſt us, and God paid them in their own Coyn afterward, when many of their *Party* periſhed by the fall of an Houſe in *Black-Fryers* in the midſt of a Sermon, and, which was very remarkable, upon the *fifth of November* too, according to their own *Kalendar*. But, not to digreſs, you ſee by this their zealous malice, and malicious wrath, and the danger we were in by it; the Plot was ripe for the birth, and we were ſo near it, that there was but a *ſtep between us and death*; for all things were in a readineſs, the Train, the Match, the Fire, the Wood and all were laid, and we ready within a few hours to be made the burnt Sacrifice. And now when the hand of miſchief was rēady for the work, and the ſnare that was laid, was on our very heels, and that *Caytiff of the Cave* ready to give fire;

John 16. 12.

D. 254.

1623.

When

When the *Conſpirators* applauded themſelves in their pregnant hopes, and promiſed all as their own; yet even then, when we were ready to be offered up, and have been made the fewel for the fire, did God ſtep in and ſtayed the blow.

Though their Letter ſaid, That *God and Man were agreed to puniſh the wickedneſs of the times*; yet they falſly father'd the Lye upon God, who though he were *at* their Councel, and ſaw all their ſecret purpoſes, yet, bleſſed be his Name, he was not *of it*, but defeated their deſign, and diſcovered his juſtice in detecting their malice; for, *In the pit that they had digg'd for others*, and in the very mouth of that pit was their *Black-bird* of Hell taken; ſo that the *Snare* by it *was broken, and we were delivered*: which brings me to the ſecond Geral part of the Text, *Our deliverance from the danger*; where firſt, we have the *Author of it*, *The Lord*, *that was on our ſide. If he had not been*, &c. *they had ſwallowed us up quick*, *when*, &c.

Second General Part.

Some of our Adverſaries have denied that God had a hand in our deliverance: One of the *Actors* ſaid, That *'twas not God*, *but the Devil that diſcovered the Plot.* Another in the *Conclave* at *Rome* ſaid, That *We had good Fortune to eſcape*, *and the poor Gentlemen had ill luck to ſuffer.*

Faux Confeſſ.

So that one refers it to the *Devil*; the other to *Chance* and Fortune: But, to take away theſe Cavils,

1. Satan never uſeth to caſt out Satan; he that was the firſt *Enginier* and deviſer of it, would as gladly have been in the end, as he was in the beginning; and would never have croſs'd himſelf. No, 'twas the Father of *Lights*, that diſcovered this *Black-work* of the *Prince of darkneſs*; 'twas he that put a *hook* in that *Leviathan's*

viathan's noſe, and chain'd him that he could go no farther.

2. Beſides, It could not be blind Fortune, but muſt needs be the All-ſeeing Eye of Divine Providence, and an over-ruling-hand of Almighty Power, that pluckt us as a brand out of the fire. Indeed, though this, and many other things, may ſeem *Caſual*, in reſpect of *Second Cauſes*, and in reſpect of our ignorance, yet there is nothing Caſual in reſpect of *God's knowledge. In maximè fortuitis* there is *minimum fortuiti*, In things that ſeem moſt accidental to us, there is no chance or fortune at all in reſpect of him; *Tantùm eſt Rector in Orbe Deus*, 'tis God that diſpoſeth all; if he have a *finger* in the fall of every hair from our Head, then much more had he a *hand* in ſuch a great work as this of our deliverance. The Text repeats it twice, that 'twas *the Lord that was on our ſide*; that we might not fancie any thing elſe which might obſcure the favour, and glory of him that did it: No, 'twas doubtleſs *His right hand that brought this mighty thing to paſs*: his right hand of mercy it was, which being over all his works, was in eſpecial manner then over us; that he might *ſhew ſome token upon us for good, that they which hate us might ſee it, and be aſhamed*, as *David* prayed, *Pſal.* 86. 17. *This was the Lord's doing, and 'tis marveilous in our eyes*; I, marveilous it is, That themſelves who had taken an Oath of Secrecie, and ſeal'd it by taking the *Sacrament* upon it, ſhould yet bewray it themſelves, by writing a Letter to a Perſon of Honour, whom one of them deſired to preſerve out of the common deſtruction; now what was it that made him who was acting the ruine of many, to conſult for the preſervation of one? Not any innate pity or compaſſion in the *Traytor*, but the over-ruling Sovereignty of God, that it might

B. Poſt. pag. 190.

Mat. 10 29.

Pſal. 118.

Lord Mounteagle.

might be verified, which was ſpoken by the Spirit of Truth, *Eccleſ.* 10. *ult. Curſe not the King, no not in thy thought* (much leſs plot to blow him up) *for that which hath wings ſhall declare the matter*, I, a *feather* out of the wing did it; So that, as *David* ſaid, *their own tongue*, or, which is all one, their own hand, by that Pen which came out of the wing, *made them to fall*: All that conſider this cannot chuſe but ſay, *This hath God done, for they may plainly ſee that 'tis his work*, as it follows there, *Pſal.* 64.9.

3. Again, When the Letter was wrot in ſuch dark and ambiguous terms, that the wiſeſt Counſellours knew not what to make of it, Who was it that put a Spirit of *Divination* into the lips of the King, and made him like *Joſeph* a Revealer of the Secret, to read and unfold the Riddle? Not ſo much his own prudence (though otherwiſe great) but the wiſdom of the Almighty, who inſpir'd him againſt all ordinary ſenſe and Grammatical conſtruction, to interpret the dark Phraſe, and to diſcover what it was they were about to do, and where it was, that they meant to do it.

Prov. 16. 10.

4. And laſtly, When all was diſcover'd, and they ſaw that the hand of God was gone out againſt them, and yet notwithſtanding when they would go on from *hidden Treachery* to open *Rebellion*, did not God make Powder (which they intended ſhould have been our deſtruction) to flie in their own faces? And did he not bring their own heads, and quarters to ſtand there, where they meant ours ſhould have flown? As they were wrath with us, ſo was God with them, and his heavy wrath fell upon them for it: Surely if theſe *Romiſh Proſelytes* were not drunk with the wine of *Sodom*, and nurs'd with the milk of *Dragons*, they could not chuſe but ſee the finger of God againſt them.

They

They call much for a *Judge of Controverſies* between them and us, when as God hath often ſhew'd himſelf a righteous Judge, pleading our Cauſe, and preventing their Plots; how many Treaſons againſt our *Virgin-Queen* were diſcovered, beſides the *Northern Conſpiracie* and Invincible *Armado*? How was her Succeſſor delivered the *5th. of Auguſt*, and this *5th. of November*? How hath God manifeſted his mercy to his Engliſh *Iſrael*, by many other great Deliverances, yet freſh in our memories? Hereby they might eaſily ſee, if they were not blinded with fury (to uſe the words of *David*) That *it is thy hand, O God*, and that *thou Lord haſt done it*, Pſal. 109. 27. But how might they ſee it? By that which follows, That they have been ſtill *clothed with their own ſhame, and covered with their own confuſion*, ver. 29. For which, as it follows, *ver.* 30. *We ſhould greatly praiſe the Lord, yea, praiſe him among the multitude*; which brings me to the laſt Particular, *viz.* Our *Recognition*, and Gratulation for the bleſſing, which is the duty of the day, and upon that account I ſtand upon it the longer. Vid. B. Poſt. pag. 786. K. J. *Laſt Part.*

Let our *Iſrael* ſay, I, now, on this day, let them ſay and ſpeak it out, with a thankful heart and voice, That *if it had not been the Lord who was on our ſide when men roſe up againſt us, then they had ſwallowed us up quick, when their wrath was kindled againſt us.* Benefits which we receive from men ſhould not be forgotten, much leſs thoſe we receive from God, eſpecially ſuch as he hath made more remarkable than ordinary: if he have made any day more memorable than other by ſome ſtrange deliverance, 'tis fit we ſhould make it ſo, by ſome extraordinary acknowledgment; his ſtrange and glorious works, being not to be writ-

ten in *Sand*, but rather in *Marble*, with a *Pen of Iron*, and point of a *Diamond*.

Well therefore, hath Authority made this day *Diem Statum, & Legem ſtatutam, a ſtatute in Iſrael, and a Law in Jacob*, leſt the memory of ſuch a bleſſing, if it were left at large to every mans devotion, might (as other bleſſings are) ſoon be forgotten; and for doing this, they had the example of God himſelf, who in remembrance of the great deliverance from the *deſtroying Angel*, ordained the day of the *Paſſeover* to be yearly kept, *Exo.* 12. and the Example of the Church afterwards in *Eſther's* time, who for the diſappointing of *Haman's* bloody Plot, appointed the day of *Purim* yearly to be obſerved, *Eſth.* 9. Now this is the day, wherein the Lord made *the Deſtroyer to paſs over our dwellings*, and wherein we were delivered from *Haman* and his fel-
Pſal. 111.8. lows; *Let us rejoyce and be glad in it*, let the memory of it never die, nor be buried in oblivion; but let this dayes ſolemn gratitude, be like the Robes that you wear, died in grain; which length of time may never change colour, nor ever wipe off.

Let us therefore make our memories the faithful regiſters to record ſuch a memorable work, which was *mirabiliter ſingulare, & ſingulariter mirabile*, a marveilous work of *miſchief* on the enemies part, and a wonderful work of *mercy* on Gods part. Let us not then *ſwallow* ſuch a mercy without chewing, as our enemies would have *ſwallowed us*; but let us ruminate and meditate thereupon, that we may taſte the ſweetneſs of it. Let us recollect and revolve it, both φυλάσσειν & τηρεῖν, both φυλάττειν & φρουρεῖν to keep it in our hearts and in our brains, in our thoughts and in our words, and doing this let us make this uſe of it, *viz.*

To loath and hate with a perfect hatred, ſuch trayterous

terous practiſes; and to deteſt ſuch a bloody Religion, as was the Mother of them; ſuch a Religion, as hath been often died in the blood of Princes. That, in ſome Caſes, teacheth and allows, and encourageth Rebellion; That not only ſuborns Treaſon, and to that end abſolves Subjects from their Oaths of Fidelity and Allegiance, but honours and rewards, yea, Saints the *Actors* of it, and if they ſuffer, enrols them in the Catalogue of *Martyrs*.

But if ſuch *Gun-powder Prieſts, and Faggot-Divines* are Saints, I wonder who are *Scythians?* If ſuch be *Catholiques*, who are *Canibals?* The *Jeſuites* vaunt, That the *Church* is the Soul of the World, the *Clergy* the Soul of the Church, and *themſelves* the Soul of the Clergy; yet one of their old Friends, calls them but *Belial's Brood, and Vicars of Hell*; and the *Myſtery of Jeſuitiſm* which is written by a *French Catholick*, proves them as much: Take heed therefore and abominate ſuch *Monſters*, as *Eat their God, and kill their King*, and inſtruct their Diſciples in ſuch deſtructive Principles. Pag. 114.

And you that are in Place, *Mark them alſo that cauſe diviſions*, contrary to St. *Paul's* Doctrine, *Rom.* 16.17. For our *Iſrael*, like the King of *Iſrael*, is crucified between two kinds of Malefactours, *viz.* Thoſe of the *New Separation*, and thoſe of the *New Society*: The firſt are no better than *Jeſuited Schiſmaticks*, and the ſecond *Schiſmatical Jeſuites*: And theſe two are like *Samſon's Foxes*; though their heads look ſeveral ways, yet they are tyed together by the tails, with *firebrands* too between them, endeavouring where e'r they come to ſet Church and State in combuſtion; and laugh like *Nero*, to ſee all afire.

I wiſh the Laws againſt theſe *Foxes*, were as well

executed, as that againſt *Wolvs*, that the Kingdom might be rid of both, which hath ſeen, and felt the cruelties of both; you need not a *Prophet* to tell you what is ſpoken in the King of *Syria's Bed-chamber*, I mean in the *Conclave at Rome*, or in the *Conventicles of Sectaries*; Do but call to mind the 30*th.* of *January*, and this 5*th. of November*, and you may eaſily ſmell their intentions; There is a vault of miſchief ſtill in their hearts; the Devil's *Powder-Mills* are ſtill agoing; and new exploits are dayly forging on the *Anvils* of theſe fiery brains; See then that ye be not ſecure, if ye mean
D. 245. to be ſafe ---- *timeo Danaos & dona ferentes.* The Mice in the Fable, would not truſt the Cat, though ſhe had ſhaved her Crown; we cannot be too ſuſpicious of them, who profeſs to the world, That *Fides cum Hæreticis non eſt ſervanda*, That faith is not to be kept with Hereticks (and ſuch they call and account us): when any advantage may accrew to their *Holy Cauſe*, they make no Conſcience to break their Oath with God, much leſs to break their faith with men.

Notwithſtanding theſe their wicked devices, and imaginations, let us never forget what great things God hath done for us, but let us remember the bleſſing of the day, and now on its day too, which is the Duty that the Text calls for: *Now let our Iſrael ſay*, and ſpeak it with joy and thanks; ſince that bitter Cup is paſs'd from us, Let us take the Cup of Salvation and praiſe the Name of the Lord; Let us make our tongues the Heraulds to proclaim the Glory of God, in the eye, and the ear of *Iſrael*, Let us *tell it among the people*, and *declare his Salvation from day to day*; Let us follow holy *David's* Example in *Pſal.* 66. 16. *O Come hither* (cries he) *and I will tell you, what God hath done for my Soul*; and *Pſal.* 67. *Let the people praiſe thee, O God,*

God, let all the people praiſe thee, and ſings the ſame note over and over again, That God's Power and Glory, and the renown of his Kingdom may be *known among men*; yea, this Muſical Prophet harps ſo often upon this ſweet ſtring of Praiſe, and Thanksgiving, that the very Title of the Book of Pſalms is ספר תהלים, The Book of Praiſes, the denominations being taken from the greateſt part of them.

Thus let our *Iſrael* ſay, and ſpeak it out too; ſpeak it in the *Pulpit* as I have done now, and ſing it too in the *Quire*; let jubilation be joyn'd with gratulation, to ſing unto the Lord in *Sion*, with the voice of Thankſgiving; for we are God's *Temple*, and nothing becomes the Temple better than an Hymn of Praiſe.

Beſides, my Text is part of an Hymn, and a *Pſalm of Degrees* too; to teach us how to perform our thankful ſervice, and to elevate our Spirits, and voyces alſo, in ſetting forth the praiſe of our deliverer; for man is not only a Temple, but a Timbrel alſo, πνευματικὸν ὄργανον, as *Athenagoras* call'd him, a *breathing Inſtrument*, which ſounds moſt ſweetly, being inſpired by the breath of the Holy Spirit; and every man here may bear a part in ſuch grateful Muſick, ſince as long as he hath a living body, he hath an *Organ* fit for it, where his *lungs*, may ſerve inſtead of *bellows*; his *throat*, the *windpipe*; his *Pallat*, the *ſound-board*; his *teeth*, the *keys*; and his *tongue*, (as *Tully* calls it) the *plectrum* that toucheth them; ſo that as long as a man hath *breath*, he may praiſe the Lord with a Song of deliverance.

Thus did *Moſes* and *David*, *Deborah* and *Barak*: they had all their delights and Songs, and rejoyced, as for their own deliverance, ſo for their Adverſaries deſtruction; ſo true is that of the Pſalmiſt, *The righteous ſhall rejoyce when he ſeeth the vengeance, he ſhall waſh his feet*

feet in the blood of his enemies, Pſal. 58. 9. Rejoyce they may, not as it is their *enemies miſery*, but as it is for *God's Glory*; not as it is a *revenging* of their own wrong, but as it is a *ſatisfaction* of Juſtice; and this was the ground of their Songs: And among all theſe *Choriſters*, *David* was the chief *Chaunter* in the Quire of God's Church, who compoſed thoſe Divine *Anthems*, and Sacred Hymns; in the melodious ſinging whereof, his Soul would ſometime ſteal out at his ears, and be raviſht (as it were) into an holy *Extaſie*: For, the *Dorick* and ſolemn Muſick of the Church rapts a devout Soul (like St. *Paul*) into the third Heaven, ſo that it cannot tell whether it be *in the body*, *or out of the body*; whileſt by Divine Contemplation it thinks it hears a Cœleſtial harmony (ſweeter than *Pythagoras*'s his Muſick of the Spheres) even the full Quire of Saints and Angels, ſinging holy Anthems of Laud and Praiſe in the great *Cathedral* of Heaven. Certainly, an Arithmetical diſtinction, and a due proportion of ſounds, doth ſo ſute and conſpire with a reaſonable Soul; that I have often thought thoſe old Philoſophers were not much amiſs, who defin'd the Soul ἢ ἁρμονία, ἢ ἔχον ἁρμονίαν, either to be an Harmony in it ſelf, or to have a wonderful conſent and conſpiration with it, which makes me not a little to wonder at the untuneable Souls of ſome men, whom the very breath of an *Hymn*, or the *breath* of an *Organ*, will *blow* out of the Church.

But for a cloſe of this: our Praiſe and Thanksgiving muſt not reſt in vocal Melody alone, but to make our Song of deliverance compleat, our tongue and our hand, muſt go together; *Cave ne dum benè cantas, malè vivas*, is St. *Auguſtine's item*, Take heed that thou liveſt not ill, while thou ſpeakeſt well; *Laudat enim Deum vivâ voce, qui vitâ & voce*: he praiſeth God, moſt,

In Pſal. 50.

moſt, that lives beſt; we muſt *Gratias agere*, not *dicere*; thankfulneſs in life, being in truth the life of thankfulneſs.

So that this day's Solemnity muſt not be like the *Bacchanalian* Feſtivals, or the Solemnities of the *Cæſars*, where *publicum gaudium exprimebat publicum dedecus*; their publike jollity expreſs'd their publick ſhame; but our χαρα the Goſpel-word for joy, muſt be ευφροσυνη, the word which the Septuagint uſe for it, which imports *mentem benè diſpoſitam*, when the mind is ſober, and we are ſober too, that our bodies be not diſtemper'd, nor our Souls diſorder'd, but that we *rejoyce before him with reverence*, Pſal. 2. 11. or with *trembling*, as the new Tranſlation reads it; that we fear to offend in our joy. Tertul.

This is the Sacrifice of Praiſe, which God expects for our deliverance; that, as *Æſchines* did to *Socrates*, we give up our ſelves to the ſervice of our Lord and Maſter, *Praiſing him upon an inſtrument of ten ſtrings*, Pſal. 23. 2. *Decachorda eſt Decalogus*, ſaith *Bellar. in loc.* we muſt glorifie him by our good works, and by bringing forth much fruit, *John* 15. 8. *Sacrificium quaſi ſacrum factum*, ſaith *Iſidor.* In ſacrificing our thanks and praiſe, ſomething muſt be done, which may be a Monument to teſtifie that we are thankful indeed; we muſt offer *Sacrificium pecoris*, as well as *pectoris*, we muſt kill and mortifie ſome beaſtly luſt in our ſelves, which is far more acceptable than to ſacrifice a beaſt. Beſides, we muſt offer ſomething to God's immediate ſervice, as the Patriarchs erected Altars in the places where they received deliverances; or elſe give ſomething to God's living Temples, his poor Servants.

Theſe things God expects as due unto him for our deliverance, due as an act of Religion, due alſo as an act

act of Juſtice: The very Law of Nature binding all to a grateful recognition of their benefactors, and to ſome kind of requital, either *real*, (where ability and opportunity ſerve) or at leaſt to a *votal*, in an earneſt deſire and endeavour to expreſs our gratitude as far as we can; and yet when we have done all that lies in our power, the beſt fruits of our Land, which grow in our valley of tears, will be but like *Jacob's Nuts and Almonds*, too ſmall a preſent for the King of Heaven; who himſelf can receive nothing from us, by way of *commutative Juſtice*: And therefore ſince our requital cannot reach up to him, our glorious *Head*, we muſt (like *Mary*) beſtow our Oyntments upon his *feet*, his poor Members here below, whom he hath appointed his *Deputy-Receivers*, on whom whatſoever we beſtow, he takes as done to himſelf, and accepts for a requital, not weighing ſo much the matter, as the manner and minde of the thankful giver: Thus the poor widows *two mites*, though they were but mites, and thoſe but two, (both ſcarce worth a farthing) yet in a a Geometrical proportion, and in God's account, they were valued above the richeſt gifts that were caſt into the Treaſury, *Mar.* 12. 42. Thus likewiſe, a *cup of cold water*, which is but a cold Alms; but cold water, and but a cup of that too; yet when 'tis for Chriſts ſake, and when a man can give no more, it ſhall not *loſe its reward*, Mar. 9. 41. Thus the *pulſe* of a thankful heart, is diſcern'd by a charitable *arm*. And this duty binds all perſons, *young men and maidens, old men and children, Let them* thus praiſe the Name of the Lord, for it concerns them all, if they conſider what they might have been, and what they might have ſeen, if this day's deliverance had not prevented it.

King *Philip* of *Spain* (as Mr. *Cambden* reports) though he

he were baffled in *Eighty Eight*, as never Prince was, yet gave publike thanks that his loſs was no worſe:

And our Virgin-*Queen* then openly at *Pauls*, returned her thanks, that our deliverance was ſo great; which, yet was nothing ſo great as this.

For, ſuppoſe, (and bleſſed be God that we can ſuppoſe it) if that Plot had taken fire, how would it have melted all into tears, that had eyes left to ſee it; for if *Alexander*, when he ſaw the dead Corps of *Darius*, and *Cæſar* the Head of *Pompey*; and if *Marcus Marcellus*, when he ſaw *Syracuſe* burning, and *Titus Hieruſalem* levell'd with the ground; if theſe upon ſuch ſad ſights, could not abſtain from weeping, albeit they were their mortal enemies: How would ſuch a miſerable ſpectacle, as this day's ſhould have been, have turn'd our eyes into fountains of tears, and have made our hearts bleed, in the anguiſh of our Souls?

Our deliverance then, from ſuch a deſperate cruelty, How ſhould it move us to perpetual gratitude?

O let us never forget ſuch an undeſerved favour to us, and ſuch a deſerved puniſhment to our enemies; let it be engraved on a marble Monument, that we may praiſe the Lord, from generation to generation: *Gratum hominem beneficium ſemper delectat, ingratum ſemel*, ſaith *Sen.* not once or twice, not for an hour or a day, but with devout *David*, Let us always give thanks unto the Lord; *Let his praiſe be ever in our mouths; every day let us give thanks unto him,* (eſpecially on this day) *and praiſe his Name for evermore.* So ſang that thankful Prophet, and ſo he ſang 'till he was *out of breath:* The laſt Note of the *Pſalms* being *Hallelujah*, and that, ſay the Rabbins, is left without a point; to ſhew that we muſt ſing God's prayſes *indeſinenter*, without a cloſe or period: *Immenſa beneficia*

Pſal. 34. 1. Pſal. 145. 1.

laudibus immenſis celebranda : ſuch infinite favours, as this was, muſt be celebrated for ever and ever; eſpecially ſince our deliverance was the confuſion of our enemies, for we could not have ſtood upright, if they had not fallen; but fall they did, *Nemeſis rebelles ultor à tergo*, Vengeance againſt Rebels never dyes, though ſleep ſometimes it may; but a certain judgment, ever attends thoſe that dare lift up their hand, or their tongue, againſt the Perſons of Sacred God's Vice-gerents.

So let thine enemies periſh, O Lord, So, as theſe men roſe up againſt us did; but be thou ever on our ſide, and *though they curſe, yet bleſs thou*, Let all the Enemies of thy Churches peace, be *clothed with ſhame*; but *let thy Servants rejoyce*, as thou haſt made us to do this day; I ſhall end all with the ſixth Verſe, and with the end of this Pſalm, *Bleſſed be the Lord, who did not give us over as a prey unto their teeth:* and Verſe 7. *We are*, &c. *Our help ſtandeth ſtill in the Name of the Lord, who made Heaven and Earth.*

To whom, with the Son, and Holy Spirit, be aſcribed, by us and the *Iſrael* of God, all Glory, and Praiſe, Bleſſing, and Thanks, for this day's Deliverance, even this day, and for ever. And let all true-hearted Proteſtants ſay,

A M E N.

THE

THE WATCH-MAN.

SERMON V.

Ezek. 3. 17.

Son of Man, I have made thee a Watch-man to the houſe of Iſrael.

ORder is the *Harmony* of the *World*, and the very Beauty of Nature, and therefore *Ariſtotle*, who was *Nature's Secretary*, and Order's Admirer (as *Cajetan* terms him) could think of no other Title to give the *World*, in his Book of the World, but this τάξις τῶν ὅλων, *A General Univerſal Order*. Now ſhall every thing be digeſted into *Order*, and ſhall the God of *Order*, ſuffer his Church to lie buried in a *Chaos* of confuſion? Shall the Body *Civil*, and the Body *Natural*, think æquality of people, and of parts, to be inæquality; and ſhall the Body *Myſtical*, have no diſtinction of Members, or dif-

ference of Orders, and Degrees? Yes ſure, for the Church is neither, *All Head*, as ſome *Romaniſts* contend, (making the *Pope* to be virtually the whole Church;) nor yet, *All Body*, (as ſome factious Schiſmaticks would fain have her to be,) for ſhe approves neither of an *Anabaptiſtical Anarchy*, nor a *Familiſtical Community*, nor a *Platonical Parity*. But as the *Unity* of Harmony, conſiſts in the *diverſity* of Inſtruments; and the *Concord* of thoſe Inſtruments in the *difference* of ſeveral ſounds, ſome high *pitcht*, and ſome *low*: So the beauty of *Uniformity* in the Church, is in nothing more clearly ſeen, than in the *Conformity of Order*, that the Members have one under another, and all under Chriſt their Head.

And therefore, the *Church Militant* is compared to that, wherein *Order* is moſt eminent, and perſpicuous, *viz.* to an *Army with Banners*, Cant. 6. 9. *Sicut caſtrorum acies ordinata*, as the Vulgar Latin, following the *Septuagint* reads it, like a well Marſhall'd Camp, wherein is obſerv'd the exacteſt Order, and exerciſed the ſtricteſt Diſcipline.

In this Army, Chriſt himſelf, as he is, the Lord Protor, and Defender of the Faith; ſo he is ἀρχιστράτηγος, the great Commander, the Lord General of the Field; in the Liſt, and Catalogue of whoſe Souldiers, are enroll'd all Chriſtians, who like ſo many *Voluntiers*, have freely given up their names to Chriſt, and in the Sacrament (a *Military* word too) I ſay, in the Sacrament of Baptiſm, have taken the *Oath of Supremacie, and Allegiance*: Of *Supremacie*, acknowledging him to be the only Head, over them the Body; and of *Allegiance*, promiſing all faithful obedience to his Laws, to fight manfully under his Banner, againſt ſin, the world, and the Devil, and to continue his faithful Souldiers, unto

Heb. 2. 10.

unto their lives end. In the number of theſe, there are ſome *Tyrones*, freſh-water Souldiers, Children, and Babes in Chriſt; others again *Veterani*, old ſtout Warriours, that fight valiantly, under the Standard of Chriſt's Croſs: And in theſe Troops we may ſee the glorious Company of Profeſſors, and the Noble Army of *Martyrs*, who have ſacrificed their lives, and ſhed their blood, with undaunted courage, fighting the Lord's Battels.

Over the ſeveral Bands and Companies of this Army, ſacred Kings and Princes are plac'd, by the *Lord of Hoſts*, *velut tot Tribuni Militum*, like ſo many *Lord Marſhals* to keep the Souldiers in Order, and to defend their right. Under whoſe *Regiments*, ſeveral inferiour Officers ſtand all in their ſeveral Ranks and Order; and among theſe, in the higheſt eminence, are plac'd the Reverend Fathers, and Paſtors of the Church, who are to fight, not only with beaſts as St. *Paul* did at *Epheſus*, (ἀλλὰ οὐχὶ θηρίων, ſayes St. *Chryſoſtome*) and if ever ſuch Beaſts, and Devils, were to be fought withal, they are doubtleſs now, in the ſhape of unruly men; and therefore ought to be accoutred τῇ πανοπλίᾳ τοῦ Θεοῦ, with the compleat Armour of the Spirit, that ſo they may make good thoſe warlick Titles (not of the meaneſt note) wherewith in Holy Writ, they are ſtil'd and honoured; for, the Evangelical *Captains*, are intitled ἡγούμενοι Rulers, *Heb.* 13.7. The Levitical Prieſts, were called *Leaders of the People*, Pſal. 77. *ult.* and *Jehojadah*, among the *Auxiliary forces* that came to *David*, was literally *Turmæ Ductor*, the Leader of a Troup, 1 *Chron.* 12. *ver.* 27. *Elijah* was call'd by *Eliſha*, the *Chariot of Iſrael, and the Horſmen thereof*, 2 Reg. 2.12. And behold, here *the Lord Keeper of Iſrael, that neither ſlumbers nor ſleeps*, ſets the Prophet *Ezechiel* for a *Scout*, Eph. 6.11.

and

and a *Watchman* to the houſe of Iſrael, *Son of man, I have made thee a Watchman to the Houſe of Iſrael.*

Which *Text* may be entitled, a *Sermon* preacht by the Lord of Prophets, to the Prophet of the Lord; or, if you pleaſe, *Sermo ipſius* מי, a word ſpoken by him, that was the *Word*, I mean, the Son of God, who (as the Fathers interpret) was the Interpreter of his *Father*, to the Patriarchs and the Prophets, and in particular to *Ezechiel*, whom St. *Gregory* makes a Type, and pattern of all *Preachers*, who is call'd by the ſame Name, that the *Word* himſelf was afterward call'd, *Son of Man.*

In which Sermon there are two parts:

1. *Appellatio Prophetæ.*
2. *Vocatio Appellati.*

1. Firſt, The *Prophets appellation*, and that by a Title mean enough, *Son of Man.*

2. The Prophets *Vocation* to his calling, *I have made*, &c. In which Vocation to his calling, there are two things to be heard.

1. *Ordinatio Domini. Ego dedi te, I have given thee*, or as *Caſtalio* and *Vatablus* read it, *Ego conſtitui te*, I have ordain'd, ſet, and appointed thee.

1. *Officium Ordinati*, The Function of the Prophet, thus ordain'd, that he be a *Watchman to the houſe of Iſrael.*

In which Office of his, are obſervable two things.

1. *Paſtor*, who is ſtil'd σκοπος, or צפה, a *Scout*, or a *Watchman*, where we have his ſtation, and his care, *Parochia*, his Pariſh, or his little *Diœceſe*, which is the *houſe of Iſrael*, &c. where we have his charge, and his Cure, *Son of man, I have made thee a Watchman*, &c.

And firſt of the Prophet's Title, Which is written on his forehead, and in the front of the Text, *Son of Man.* The

The Meſſenger of God, whom we finde ſo often call'd in this Prophecie, the *Son of Man*, elſewhere, we read often ſtyl'd, the *Man of God:* As if the Prophet ſet apart and conſecrated to ſuch a Divine Office, were ſomewhat more than *Man*, being placed as (*Sanctius* ſpeaks out of *Philo Judæus*) *in Divinitatis confinio*, in the very confines of Divinity, as we uſually call him, in plain terms, *A Divine*, Μεσίτης γὰρ ἦν Θεοῦ καὶ ἀνθρώπων, ſayes *Nazianzen*, he is a kind of *Mediator* between God and Man: being the People's *Interceſſor* to God, and God's *Embaſſador* to the people, to mediate a Peace between them, 2 *Cor.* 5. *ver.* 20. in which reſpect theſe *Mediators* of the Goſpel, are call'd *Saviours*, as ſome interpret the Propheſie of *Obadiah*, *ver. ult. Aſcendent Salvatores*, There ſhall Saviours come up on Mount Sion. 1. *Part.*

Indeed, God, who *after ſundry manners ſpake to the Fathers*, might have ſpoken to the houſe of *Iſrael* immediately by *himſelf*, by *Viſions* or *Dreams*, or by his miniſtring Spirits, his *Angels*, cloath'd in a humane ſhape; But 'tis his Will, to reveal his Will to men, by men, and the *Sons of men*, either, that by the weakneſs of his *Inſtruments*, the greater *Glory* may redound to himſelf; or that the people might not to be *afraid*, being not able to endure his *Voice*, as the Lord told *Moſes*, *Ex.* 20. *ver.* 17. Or laſtly, *Ut homo homini Deus*, that man might be a kind of God to man, as *Moſes* is call'd *Aarons* God, *Exod.* 4. 16. and *Pharaoh's* God, *Exod.* 7. 1. Heb. 1.

But the Prophets are not uſually ſo *Creſt-fallen*, as that they need to be rais'd with ſuch ſwelling Titles; *Son of Man* is put here, like *Death* into the Prophet's *pot*, and like *Coloquintida* that may imbitter the whole *pottage* of the Sons of the Prophets: *Filius Adæ* in the Text, is ſuch a *prick in the fleſh*, that 'twill make the blad-

bladder of pride to fall: 'twill make him ſtrike his full Sayls, and ſtoop; ſuggeſting the memory of former dignity, but withal the baſe *Ignominy* of his collapſed condition; in ſo much, that the very Name is become a word of *ſcorn* and diſgrace; for, ſo the Jews ſcoff'd at our Saviour, and reproacht St. *Paul*, calling him, in a baſe way, *iſtum hominem*; that Man, or that fellow; and to ſay the truth, *filius hominis* in the Text, is in the Opinion of the Vulgar, a kind of *terræ filius*, no better than a *Carpenter's Son*, or a poor *Titivillitium*; even another meer *Ezekiel*, who in *Cap.* 1. *ver.* 3. is call'd בן בחי (*i. e.*) *Filius contemptûs*, expoſed to the mocks and taunts of the profaner multitude; and ſeldom or never, have the Prophets a better portion of reſpect in theſe times, wherein many a ſupercilious *Micha* in his wiſdom, gravely thinks *ten ſhekels* of ſilver by the year, a ſuit of *Apparel*, and his *Dyet*, to be a very ample reward, and a *large Competencie* (that's the word) for ſuch a *Son of Man*, as a Levit; who is more vilified in the eyes of ſcoffing *Michal* (and ſometimes in the eyes of her flouting handmaids) than the *Prophet* with his *Linnen Ephod*, the Grave *Divine*, and the ſerious *Scholar*? Theſe Sons of men, are uſually accounted, men of the loweſt rank, ἐξουθενήμενοι in St. *Paul's* word; as our Saviour calls them, the *Salt of the Earth*: in one reſpect truly ſo; being ordinarily placed like the *Salt*, at the *lower end of the Table*.

Judg. 17. 16.

2 Sam. 6. 20.

Mat 5. 13.

But how meanly ſoever men may think of him, this *Son of man* is no leſs than the *Servant* of the high God; and not the poor drudge of the people, as they commonly call him, *Our Miniſter*: No, they are much miſtaken; he is God's Miniſter, and he pays him his wages; for, *Tythes are God's due*, which he beſtows on his Ser-

Servants. I never read that St. *Paul* call'd himſelf the *Peoples Servant*, but once, 2 *Cor.* 4. 5. and that was *humiliter*, not *ſubjectivè*, he was not ſubject to them, but ſerv'd Chriſt his Maſter in ſerving them; it was *propter Chriſtum:* but, without any limitation, he calls himſelf very often, the *Servant of* God, and the *Servant of Jeſus Chriſt.*

But why is *Ezekiel*, above other Prophets, ſo often ſtyl'd (almoſt an 100 times) by this mean Title, of *Son of man?* Was it, Becauſe he had ſeen God himſelf ſitting on his *Throne of Glory*, in the ſimilitude of a *Man?* or was it becauſe he foreſaw *Chriſt* ſhould be *incarnate*; and become the *Son of Man?* Or laſtly, was it, leſt he might be puff'd up, with the knowledge of Viſion, and Viſion of knowledge; and ſo might ſomewhat forget himſelf, if God had not often rub'd up his memory, and put him in minde of his weak, and his low condition?

Indeed, our Prophet had been honour'd with the company of Angels, and had been bleſs'd with a kind of beatifical Viſion here on earth; having enjoy'd ſuch ſublime Speculations, and abſtruſe Myſteries, that the Jewiſh Rabbins interdicted the reading of his Prophecie to all men, until they were thirty years of age: And therefore leſt, *through the abundance of Revelations, he might be liſted up, beyond meaſure*, God ſo often puts him in mind that he is but fleſh, that ſo he might let fall his ſwelling Plumes, when he beheld his black and deformed feet, which, like the feet of *Nebuchadnezzar's Image*, were of baſe clay and dirt. For what is *Man*, or the *Son of Man?* Not ἐφήμερον, as *Hippocrates* made him, nor yet ἐξήμερον, as St. *Baſil* call'd the world, but like *Plinies* ἐφήμερον, a Creature that lives and dyes in a day: *flamen Dialis*, & *Conſul diurnus*, a meer dayes-man,

whoſe honour, at *night*, is laid in the *duſt*; And, leſt he ſhould too much take upon him, or arrogate any thing in reſpect of his place, and Eccleſiaſtical Function, let him remember he is, διάκονος a Servant, or *Miniſter*: and διακονία is a word, which in Sacred, and prophane Authors, imports *labour*, and *ſervice*, and that not on Horsback, but on *foot*; and that through the *duſt* too, which is no place for pride, and no poſture of Dominion; Let the Prophet therefore, ſeem little in his own eyes, that he may appear Great in the eyes of God: *Diſcipulum minimum Chriſtus amabat plurimùm*, as St. *Hierom* ſpeaks of St. *John*.

Simon Magus indeed boaſted, that he was *Simon Magnus*, ſome great body, *Act.* 8. *v.* 9. But St. *Paul* (who better might) had a meaner conceit of himſelf, humbly confeſſing, that he was the greateſt of ſinners, yet the leaſt of the Apoſtles, yea, leſs than the leaſt of Saints, ἐλαχιστότερος, *Eph.* 3. 8. a diminutive beyond all degrees of compariſon, which Grammarians ever taught; much like
Fæm. Cap. 1. that which *Tertullian* uſeth, writing of himſelf, *Lib. de Cul.* where he ſayes, that he was *omnium poſtremiſſimus*. Now he that is *laſt*, and he that is *leaſt* among the Diſciples, ſhall be the *firſt*, and the *greateſt*, ſaid the great Doctor of humility, *Luk.* 9. 48. St. *Paul* who was the laſt of the Apoſtles, was firſt in the third Heaven; who aſcended by an humble falling low, whereas, we all fell by aſpiring too high. The *Centurion* in pleading his unworthineſs, became the more worthy that Chriſt ſhould enter, not only into his houſe, but into his heart; and the *Publican* by ſtanding *afar off*, drew the nearer unto God, and *Maximus evaſit, dum cupit eſſe minor*: So that part of the Epitaph of *Robert Groſted*, *Biſhop of Lincoln*, ſet down by *Henry Huntington*; *Noluit eſſe ſuis Dominus, ſtuduit pater eſſe*; and part of *Berengarius*

garius his, reported by *Malmesbury*, *Quo minor eſt quiſquis, maximus eſt hominum*, will make up a fit *Epitaph* to be engrav'd on every Prophet's *Tomb*. For the precious *Jewel* of humility ſparkles moſt brightly, when 'tis ſet in *clay*; and by ſo much is a man the more *pretious* in the eyes of God, by how much he is the more *vile* in his own. *Quantò humilior, tantò ſublimior*, as St. *Hierom* ſaid of *Pammachius*. And therefore, let every *Son of Man*, eſpecially Prophet's Son, daily liſten to King *Philip's* Monitor, *Memento te hominem eſſe*. Epiſt. ad Pammach. 707.

What then is *Man*, that God ſhould be mindful of him, or the *Son of Man*, that he ſhould thus *viſit* him; yea rather, that he ſhould thus *call* him? Why, what *John* the Evangeliſt ſaid of *John* the Baptiſt, the ſame may I ſay of this *Son of Man* in the Text, *Eſt homo miſſus à Deo, ſive Emiſſarius*, he is a man ſent from God; and ſo I paſs from the Prophet's *Appellation* (*Son of Man*) to his *Vocation*; where firſt of his ſolemn *Ordination*, or Divine Conſecration, *Ego dedi, vel conſtitui te*, I have given, and made thee, &c.

Ego dedi te.] Every Prophet is a *Deodatus*, another *Theodorus*, the gift of God: and 'tis well that God *gives* him; for if he were to be *bought*, many would give but very little for him, being eſteem'd, for the moſt part, *Vir nullius pretii*, a low-priz'd *three-half-penny-fellow*, whom they will not ſtep croſs the way to hear, unleſs he be one of their own chuſing, that feeds their humor, and pleaſeth their Palat; for ſuch an one indeed, they'l give any thing, to bring him into the Temple, where they'l ſet him up for an Idol, and will run twenty miles to ſacrifice to him, *gold, and gifts, frankincenſe, and myrrh*, (as to a petty God) whoſe judgment, like the *Pope's Oracles* muſt be infallible, and his dictates of as great Authority, as *Pythagoras's Ipſe Dixit*. 2. Part.

Jam. 2. 1. Thus, as St. *James* ſpeaks, they have the faith of Chriſt in reſpect of perſons, following faction rather than truth, being all for *Apollos* and *Cephas*, and nothing for St. *Paul*; like the *French* Gentleman at *Geneva*, who told *Zanchy* ſeriouſly, That, *If St. Paul, and Calvin ſhould preach at the ſame time, he would rather go to hear Calvin, than to St. Paul*: But to let theſe men go (and 'twere well they were all gone.)

Juſtinian the Emperour, gratefully acknowledges, *Imperium, & Sacerdotium*, Royal Sovereignty, and the holy Prieſthood, to be *maxima Dei dona*, two of the greateſt gifts, that were beſtowed by God, upon the Children of men, *Lib. Authentic. Collectione, 1. tit. 6to.* But I need not quote the Civil Law, in ſuch a point as this, the Divine Law it ſelf, calls it the *gift of God*, 2 *Cor.* 5. 18. And therefore with a thankful heart, we are to acknowledge the bleſſing of the Goſpel, (whereof the Prieſts are Miniſters) to be as the Philoſopher call'd his bleſſedneſs δόσιν ἄνωθεν, received from above, as the gift of God; and ſince every gift is to be valued according to the dignity, and love of the donor, we ought to ſet a high price, and eſteem upon them alſo.

2. But 'tis not only *dedi*; but, *Ego conſtitui te*; the Prophet's Ordination is, θεία κλῆσις, a *Divine* Conſtitution, and grounded upon Divine Authority; *I have made thee a Watch-man*, ſays the Lord here: and behold, I ſend you, (ſaid Chriſt, the great *Metropolitan*, and *Biſhop of our Souls* afterward:) So, that *no man may take upon him this honour, unleſs he be called of God*, Heb. 5. 4. The Prophet muſt be firſt *miſſus*, before *Emiſſarius*; firſt, *call'd* himſelf, before he preſume to become himſelf a *Voice to call others*: That the Prophets in the Old Teſtament, had their Miſſion and Commiſ-

miſſion from God, is without Queſtion; and ſince, in the time of the Goſpel, the Spiritual Regiment of the Church, hath deſcended from Chriſt, to the Apoſtles, from the Apoſtles to the Prælats of the Primitive Church, and from them, by a continued Succeſſon, to the Biſhops of our time, and of our Church too (whatſoe'r our Adverſaries prate concerning the *Naggs-head-Tavern* in *Cheapſide*) as is irrefragably prov'd by the Learned *Maſon*, who for his pains in that work, may be ſtyled a *Maſter Builder* in the Church of God; upon all whom, the Grace of Order, of Miniſtration and Spiritual Jurisdiction, hath been conferr'd by God, as the Principal Agent; but by the Biſhops, as his Inſtruments, having ſuch delegated power to confer the ſame. *Sacerdos imponit manum, & Deus largitur gratiam*, ſays St. *Ambroſe*. Away then with the tumultuous Anabaptiſtical ἀταξία, and ſeditious Schiſmatical diſorder of ſuch, as, without due qualification of Gifts, and Legitimate Ordination of the Church, promiſcuouſly ruſh upon the Office of the Miniſtry. For, a bare *internal* deſire, and a will (as men ſuppoſe) inſpired, authoriſeth no man to ſerve at the Altar: but there muſt be ſuperadded, the Solemn and *External* Inſtitution of the Church, that he may be *Pontifex Cletus*, a Prieſt ordain'd of God; in which Title St. *Paul*, very often rejoyceth, as if he had not believ'd himſelf to have been an Apoſtle, unleſs he had been call'd κλητὸς : Παῦλος ἀπόστολος κλητὸς, being the uſual *Exordium* to his Epiſtles.

Whoſoever then ſhall preſume to take up *Aaron's Cenſer*, to put upon him the Sacred *Ephod*, or boldly aſcend the Pulpit, being not lawfully call'd thereto; contrary to the will of the Lord of the *Harveſt*, in *alienam meſſem immittit falcem*, He goes in Embaſſage, without a Commiſſion and Command from his Prince; and

and plainly ἀλλοτριεπισκοπεῖ, meddles with that which he hath nothing to do with; for which raſhneſs of his, he may certainly expect the high diſpleaſure of the King of Heaven, and juſtly fear the judgment of *Uzza*, and *Uſſiah*, who, as *Salvian* ſpeaks, were *in ipſo officio inofficioſi*. *Ariſtotle* in the 2. *Pol.* 6. *c.* ſharply reprehends *Hippodamus* the *Mileſian*, for that being μὴ πολιτευόμενος, no Stateſman, but a meer Architect, he ſhould offer to write Laws, περὶ πολιτείας, concerning the *Government* of the Commonwealth: And is it not a ſhame, eſpecially in theſe Learned times, when the Land is filled with ſo many Scholars, that they *ſtand idle in the market-place*, expecting to be hired, that they wither in the *Gardens* of the Muſes, before they be *tranſplanted*? Is it not a ſhame, I ſay, that Lay-*Architects*, and *Mechanical* fellows, ſhould be admitted to *build* the Spiritual Temple? that *Taylors* with their *Sheers*, and *Souldiers* with their *Swords*, ſhould be thought fit to *divide* the Word aright? Fellows, that have neither *Urim*, nor *Thummim*; *nec χαρίσματα Perſonæ*, εἰς τὸ ἐφοδιάζειν, *nec χαρίσματα Miniſterii*, εἰς τὸ ὀρθοτομεῖν; in a word, that are neither ἀνεπίλημπτοι, of blameleſs converſation, nor yet διδάκτικοι, fit, or able to teach.

But may not a man of Learning (may ſome Lay-Brother ſay) one that hath good skill to open a piece of Scripture, that is ſure he hath the Spirit of Propheſie, and a good gift that way, May not he, though not in Orders, (which he thinks Antichriſtian) keep an Exerciſe, and venture to Teach?

To which Queſtion, I may Anſwer, as our Saviour
Matt. 11. 19. did to the Scribes, by asking another Queſtion of them:

Could not ſome ſturdy *Butcher*, have knockt down an Oxe, or cut the Throat of a ſheep, as well as a *Levite*?

Could

Could not ſome of the Tribe of *Dan*, or *Iſſachar*, have carried the *Ark*, as ſtoutly, as well as any of the Tribe of *Levi*? Without doubt they could; but 'twas not lawful for them to do, becauſe they were not ἀφορισθέντες, ſet apart, and conſecrated to that Prieſtly Office.

The Miniſters of the Goſpel, are call'd *Labourers*, and no ſuch may offer to go into the Lord's Vineyard, before they be *hired* and *ſent*; they are likewiſe *Stewards*, and none may dare take upon him that place in the Houſe, but he whom the Maſter hath made *Ruler* of the ſame.

And laſtly, no man is to go for a *Souldier*, or *Watchman*, that hath not firſt his name enroll'd, by the *Captain* of the *Band*: and therefore 'twas only the Command of the Lord of Hoſts, and his warrant, that made *Ezekiel* in the Text a *Watchman*, *Ego conſtitui te*, *I have made thee a watchman*; which brings me, after the Lord's Ordination, ad *Officium Ordinati*, to the function of the Prophet thus ordain'd, *viz.* That he be a *Watchman to the houſe of Iſrael*; where, 1. Of his *Station*, and his Care, who is call'd a Watchman; and then of his *Pariſh*, (his Charge and Cure,) *The houſe of Iſrael. Son of Man, I have*, &c.

צפה In the Text the 70 Tranſlate σκοπον: *Ludovicus Vives*, upon St. *Auguſtine de Civitate Dei*, out of *Iſidor.* and others, renders it rather ἐπίσκοπον: which is the ſame in effect, ſince *Euſtachius* thinks ἐπὶ, in the word ἐπίσκοπος to be redundant, and ſo σκοπὸς and ἐπίσκοπος to be the ſame. Lib. 1. c. 9.

But I'll not contend about the terms, ſince the name, (I ſay the name only) in the Apoſtles Writings, is found be common to the ſeveral Miniſterial degrees, whereof the three ſtill in uſe with us, are to be accounted, of Apoſtolical, and ſo of divine, Inſtitution; namely,

Teachers,

Teachers, Helpers, and Governours, as they are reckon'd up by St. *Paul*, 1 *Cor.* 12.28. Which diviſion the very Heathen learn'd by the Diſcipline of Nature, who to celebrate their Sacred Rites, had their ἱερόδουλοι their ἱερεῖαι, and their ἱερομνήμονες, anſwerable to the diſtinction of the Church of the Jews; where there were *Prieſts* to teach, *Levites* to Miniſter, and their ἀρχιερεῖς their *High-Prieſts* to Govern; which diſtinct Orders, have been obſerved in the Chriſtian Church, ever ſince the Apoſtles times, wherein we have had *Presbyters* to inſtruct, *Deacons* to help, and *Biſhops* to rule and govern. Thus the Church hath never carried the bare *Anagram* of Order, or the ill-looking face of confuſion, but the perfect Symmetry, and proportion of parts; which hath made her ever, *comely* as the Tents of *Jacob*; in the midſt whereof the God of Order pitches his Pavilion, and dwells for ever: who being *præfectus vigilum*, the Captain of the Guard, hath for her better ſafety, ſet up *Watch-men*, that watch for the peoples Souls, who being ſet over others, lie not *perdue*, under foot, upon the ground, but *ſtand Sentinel* at leaſt, and that aloft too, in ſome high place of eminence, that they may the better ſee, and diſcover approaching dangers, and overſee the whole *Army*, that's then committed to their Charge; And therefore we read that the Watch-men are plac'd upon the *City-walls*, Iſai. 62. ver. 6. *Upon high Fortreſſes and Towers*, 2 Reg. 9. v. 17. Sometimes upon the *Tops of Mountains*, *Get thee up into the high Mountain, qui evangelizas Sion*, Iſa. 40. 9. And being thus in place of *Eminence*, the Apoſtle thinks them worthy of *double honour*, 1 Tim. 5. 17. for if the perſon of a *natural* Father, according to the Civil Law, be to be reverenced as honourable, the *Spiritual* Fathers of the Church muſt needs be *right honourable*; who by St. *Chry-*

Chryſoſtome, are reputed τῶν παίδων τιμιώτεροι ἢ ἀρχόντων φοβερώτεροι, more honourable than our earthly Parents, and more to be fear'd, and reverenc'd; for they are the *Embaſſadors* of the moſt High and Mighty; and theſe, by the Law of Nations, and by the Civil Law, are accounted *Sancti*, Sacred as Princes themſelves are; ſo that he that *deſpiſeth them, deſpiſeth Chriſt, the Prince of Peace, that ſends them*, Luk. 10. 16.

We may ſee a glimpſe of the Sacerdotal luſtre, among the very Heathen. *Plato* tells us, that the *Egyptians* were wont to elect their Prieſts, out of the Schools of their *Philoſophers*; and then their King out of the Colledge of Prieſts: whereupon *Tertullian* (ſpeaking of the Magnificence and Pomp, that attended the Heathens Superſtitions) tells us, among other things, that *Sacerdotes Coronantur*, their Prieſts were Crown'd, in his *Corona Militis*, & 10 *Cap.*

But theſe were without the Pale, look into the Church it ſelf, where we ſhall find the *Mitre* and the *Diadem* often together upon the ſame head; for the Patriarchs, who were ἀρχοντες τιμιοὶ, *Princes among their people*, were likewiſe *Prieſts*; and the eldeſt Son of a family, had this honour, as well as that, to deſcend upon him, as part of his inheritance; yea, Kings and Princes, have been *Prieſts* and Prophets: *Melchiſedeck* was a *Prieſtly King*; and Chriſt, that was the King of Kings, was a *Prieſt* after his Order; *David* was a *Royal Prophet*, and *Solomon* a *Sovereign Preacher*; *Idem Rex hominum, Phœbique Sacerdos*; and that *Aaron* might not want his badge of honour upon his *Mitre*, he had a holy Crown, *Exod.* 29. 6. Yea, I find the houſe of *Aaron*, endowed with one Priviledge, which ſome Kings have wanted; for, ſome of theſe we find ſtricken with *Leproſie*; but we never read of any *Leprous Prieſt*. And Num. 3. 12.

though *Aaron* were in the ſelf ſame ſin with *Miriam*, for which ſhe was ſmitten with *Leproſie*, yet *Aaron* was exempted, *Numb.* 12. *ver.* 10. and St. *Chryſoſtome* gives the reaſon, that 'twas διὰ τὸ τῆς ἱερωσύνης ἀξίωμα, for the Dignity of the Miniſtry; leſt the uncleanneſs of his Perſon, ſhould redound to the diſhonour of his Office: This hath been the Glory of the Prieſthood, in former times, when the Laick was ambitious both of the Title, and of the Office.

Hom. in Col.

But, *Tempora mutantur*, cries the πλημμέλεια. This was under the Law, when Ceremonies were in faſhion, the Goſpel is of another Garb; Chriſt's Apoſtles were ſent barefoot, without bag or ſcrip, like poor Mendicants; no ſuch Patrimony for the Church, or dignity for Church-men now.

But let the Apoſtle ſtop theſe wide mouths, 2 *Cor.* 3. *ver.* 9. *If the Miniſtry of the Law, and of condemnation, which is done away, were glorious, much more the miniſtration of righteouſneſs by the Goſpel, doth exceed in glory*, whoſe Miniſters are *Angelorum* σύνδουλοι fellow-Servants with the Angels, thoſe Nobles of the Court of Heaven; yea, Angels themſelves, The Angels of the Church, as St. *John* calls'em; ὦ θεοῦ συνεργοί, Fellow-helpers with God himſelf, as St. *Paul* ſtyles 'em, they are the *Lord-Keepers of the Great Seals*, the *Word*, and *Sacraments*; *Lord Treaſurers* of *the rich Exchequer of God's mercy*: *High Stewards* of God's Houſhold, and Diſpenſers of the food of his Word; yea, the King himſelf is call'd διάκονος, the *Deacon*, or *Miniſter* of God, 'twice in one Verſe, *Rom.* 13. 4. If I ſhould follow the Fathers, in their Prieſtly *Panegyricks*, I could tell you, how St. *Ambroſe* compares the *Mitre*, with the *Diadem*, and prefers it, *Velut auri fulgorem plumbi metallo*: How St. *Chryſoſtome*, in plain terms calls it,

ἢ, ὑπερῶν τῆς βασιλέως μοίρων. But I muſt not preſs theſe ſtrong *Hyperboles*, which ſome have wreſted, as if they bord'r'd too much on the Diſcipline of the *Triple Crown*: ſuch a Crown, as never yet begirt the Temples of any King, or Prieſt, but of him that tramples on the necks of both; theſe grave Fathers, in a holy zeal, ſpake only of a *Spiritual* Sword, and Eccleſiaſtical Miniſtration, which hangs upon the ſame ſtring, that the Keys of the Church do; and not of the *Temporal* Sword, the Enſign of External Regiment, and Authority Royal: No, *Aaron* muſt be ſeated at the back of *Moſes*, and kiſs the feet of Sovereignty, which ſtands between God and the Prieſthood, as this doth between Sovereignty and the people. Tom. 3. p. 87.

Since the Name, and Calling have ſhin'd thus, throughout all Ages; let not the envious times now, conſpire to cloud, or diſcountenance the ſame: Let not then the Lay, or the Law-Brethren, κατακυριεύοντες τῶν κλήρων, in the Apoſtles Phraſe, that would fain *Lord it over the Clergy*: Let not them inſult with a, *Quis tu, Domine Sacerdos? Inferiorem capeſſe locum*; *Te take too much upon you, ye ſons of Levi*; In very good time, Sir, and very gravely ſpoken: I remember a *Jew* ſpake once in the ſame *Dialect*, but he was a *Rebel*; and it may be a Queſtion, whether he be not ſo in heart to his Prince, that ſhall thus baffle, and vilifie the Prieſt: I would fain know of theſe grave Wiſdoms, Why, *Servientes ad Evangelium*, they that ſerve at the Altar, ought not to be as highly eſteem'd, as, *Servientes ad Legem*, they that plead at the Bar? Since, In the words of the Apoſtle, *They have obtain'd a more excellent name than theſe*: for, theſe have only power over the body, with an, *I Lictor, liga manus*, (as the *Roman* Judge was wont to ſpeak, or, as they uſe to ſpeak with us, with a *Habeas* 1 Pet. 5. 3. Num 16. 3. Heb. 1. 4.

Corpus; but they have power over the *Souls* of men, to *rebuke with all Authority*, μετὰ πάσης ἐπιταγῆς, *Tit.* 2. *ver. ult.* to give Sentence, with a *Tradatur Satanæ*, or *Anathema Marathana*; and, as St. *Hierom* ſpeaks, *Ante diem Judicii quodammodo dijudicare*, to ſit as it were Judge, and paſs Sentence upon men, even before the day of Judgment.

But to be a *Watch-man*, is not only a Title of *Honour*, but a Badge of *Office*; and therefore we'll leave the *Watch-man in his high Tower*, and place of eminence (for fear that you ſhould ſay I ſpeak in my own Cauſe) and inquire of his *Qualification*, and what he is to do in his *Office*; for he is plac'd above others, *Non tantùm ut præſit, ſed ut proſit*; not ſupercilioufly to overlook them, but look over them for their goods, and to look to them, that they catch no hurt.

He is ſet *aloft*, to obſerve with a diligent eye, the enemies preparations, their underminings, and ambuſcadoes, their marches, and approaches, and accordingly to give notice thereof to the Souldiers, that are either buſie in the field, or idle in Garriſon; by ringing his *watch-bell*, or blowing his *Trumpet*, or any other way; that they may not be ſurpriz'd by the enemy unawares.

Now that he may execute this his *Office*, the more exactly; three things are eſpecially required in the *Watch-man*.

1. *Ut ſit videns*, That he be not blind, but be able to diſcern, and diſcover; and this is to be underſtood two ways.

1. *Videns, reſpectu Actûs primi*, That he have in himſelf a well diſpos'd *Organ*, endued with ſufficient internal light, and a faculty able to ſee, and diſcover: and Secondly, *Reſpectu Actûs ſecundi*, That being able, he exerciſe this pow-

power in eſpying approaching dangers, and actually diſcovering them. What the eyes are to the body, the ſame are the *Watch-men* to the Church; and therefore the Prophets of old, were call'd *Seers*, and their Pro- Nah. 1. 1.
pheſies, *Libri Viſionum*; becauſe, by virtue of Divine Light, and Prophetick Revelation, according to St. *Hierom*, and the conſent of Interpreters, they *ſaw*, *i.e.* they underſtood (*oculo intellectûs*) what they ſpake, and wrote: But how many blind *Seers*, and blear-ey'd *Watchmen*, have there been of late years? And I doubt, there are ſome ſtill? that Propheſie (as *Montanus* the Arch-heretick, in *Tertullian's* time, held the Prophets of old did) in a furious extaſie, and ſpeak they know not what; who notwithſtanding the clear light of the Goſpel, are yet involv'd in as thick a darkneſs of blind ignorance, as they were here in *England* before the *Norman* Conqueſt, when as, he that had but a little ſmattering in Grammar, *pro ſtupore & miraculo habebatur*, ſayes *Malmeſbury*, was accounted a profound Scholar, and a Miracle in a whole Countrey.

But, if under the Law, the *blind* and defective might not enter into the *Sanctuary*, nor miniſter before the Levit. 21. 18.
Lord: much leſs under the Goſpel, ought ſuch as want the *eye* of the Soul, the underſtanding, which the Philoſopher calls πηδώτατον ὀφθαλμὸν; much leſs, I ſay, ſhould *blind-guides* be *Leaders of the blind*, leſt they both fall into the bottomleſs *ditch*; 'Tis abſurd that the *Temples* of Chriſtians, ſhould be committed to ſuch *gaggling Animals*, as the *Roman Capitol* was; which notwithſtanding happens ſometimes; and commonly it is, when the *Watch-men* uſe not their own, but other mens *eyes* to ſee withal; when they ſend their poor *Gehazi's* with their *Paſtoral-ſtaff*, to raiſe the dead *Shunamites*: for ſuch poor *Novices*, knowing not otherwiſe

wiſe how to live, are fore'd to leave their dam as ſoon as they are hatch'd, and to make uſe of a *Quality* which is proper to blind *Bayards*, *Audaciâ pro ſapientiâ uti*, as *Tully* told *Valerius*; and by the help of that, and good ſtrong ſides, they make the people believe they take *great pains* (as they term it), even to the wetting of many *handkerchiefs*, when as alaſs! *Canis feſtinans*, muſt needs have *cæcos catulos*, and ſuch ſwelling *Mountains*, nought elſe, but a *ſtarved mouſe*, --- *Et quis ferat iſtas Stultitiæ ſordes?* in the words of the *Satyriſt*.

Indeed, how is it poſſible, that any with ſo *little food*, as they have provided, (as Chriſt with a few loaves and fiſhes) ſhould feed whole *multitudes*, and have *fragments* left for another time? This muſt needs be a Miracle; and a Miracle, it muſt be too, if their little *Oyl* ſhall be multiplied as the widow's was, for the filling of ſo many empty *Veſſels*: Such young Souldiers, cannot well ſupport that heavy burthen, which would make an *Angel* ſtoop, and which many able men, have trembled to undergoe; it muſt needs ſpoil their growth, making them ſtand at the ſame ſtay and *Dwarfs*, whilſt they live. Some of theſe, are the ſpots that ſully the Glory of the Univerſity, and injure the Dignity, and Rights of the Church; being for the moſt part, degenerous and low-flying Spirits, they fawn upon every *Ruſtick* that gives them *three half pence*, and turn *Paraſites* to any *Church-Robber*, from whom they hope for a *Clipt-living*, upon any terms whatſoever, to be accepted by them.

Theſe *dim-ſighted Watch-men*, ye ſhall hear declaiming againſt humane Learning, commending no Authors in that kind, but *Cornelius Agrippa*, and that becauſe he wrot *De vanitate Scientiarum*; taxing in the mean time, *Picus Mirandula*, and ſuch as he, of much loſt time,

time, and fooliſh curioſity, becauſe of his 500 *Theſes* which he publickly diſputed at *Rome*. But let *Picus* anſwer for himſelf, *Si turpe ſit, bonas literas colere, mallem equidem agnoſcere, quàm deprecari culpam*; beſides, it may be doubted whether they are not prouder of their fond *ignorance*, than others are of their modeſt knowledge. Away then with ſuch *purblind Watchmen*, that can ſcarce diſcern a *buſh* from a *thief*; ſuch cowardly Souldiers as *wink*, when they are to *fight*, and fight with their eyes *ſhut*: Whereas Dr. *Illuminatus*, the Title of *Franciſco Mayronis*, ὑφωτμ@ λόγ@, ἢ νέμ@ ἐλέγετο, Names, that *Cyrus* gave to a Judge: *Gazophylacium literarum*, given to *Hermolaus Barbarus*: *Mundus eruditionis*, attributed by *Eraſmus* to a Biſhop of *Durham*: *Bibliotheca Patrum*, βιβλιοθήκη ἐμψύχ@ ἢ σεπτὸν: theſe are indeed Titles fit for a *Watch-man*, who being thus qualified, muſt in the

2. Second place, *actually look about him*, σκοπεῖν ἢ ὁρᾶν, to deſcry, not only *forein*, and open enemies, but *domeſtick*, and inteſtine Traytors; not only the wild *Boars* out of the wood, but the little crafty *Foxes*, and the *Wolves* in ſheeps cloathing; not only *open* enemies, that profeſs hoſtility, and the violation of the Churches peace, but cunning *underminers*, that cover the greateſt enmity under the mask of Religion.

But that the *Watch-mans* eye be not deceived, and that he may diſcover theſe the farther off, he had need of a *Proſpective-glaſs*, to help his ſight, *Speculatori opus eſt Speculo*. Not the glaſs of the *Trinity*, that fits not a *fleſhly* eye; 'tis for another Age; but the glaſs of the *Word*, which will diſcover the very ſecrets of the hearts of men, as if they were, like *Druſus* his houſe of glaſs, tranſparent; or had *pectus feneſtratum*, (as *Momus* wiſht) a window to look into their very Soul.

But

But though the *eyes* be ſharp and clear, yet ſometimes they may be heavy, and the veyl of *ſleep* may overſhadow them, and then the enemy may ſurprize the City, and the envious man may ſow his *tares*; when men, eſpecially the *Watch-men*, are aſleep; and therefore in the Second place, 'tis requiſite in a *Watchman*,

2. *Ut non dormiat*, that he be vigilant, and neither ſlumber nor ſleep; the Prophet muſt have *Jeremie's virgam vigilantem*, inſtead of a *Croſier*, or Paſtoral-ſtaff, or his Shepheards-crook, for Shepheards muſt keep watch over their flock, as they that muſt *give an account of their Souls*, Heb. 13. 17. The Greateſt *Gregory* muſt ἐπίσκοπος, in regard he is his Brothers-keeper; from whence, the Miniſtration of the Levits, is call'd, *Cuſtodia*, a keeping of watch, *Num.* 1. 53. and 'tis ſaid, that the Prophet kept watch and ward, night and day, *Iſai.* 21. 8. But with long watching, - *aliquando bonus dormitat Homerus*; yea, we finde that St. *Peter* himſelf, when he ſhould have watcht, fell aſleep; and therefore *Quis cuſtodes cuſtodiet ipſos?* Who ſhall watch the *Watch-men?* Certainly none elſe, but the *Watchman of Iſrael, that neither ſlumbers, nor ſleeps; for, except the Lord keep the City, the watch-man watcheth but in vain*, Pſal. 127. 1.

But yet, ſince 'tis the work of the Lord, they muſt *implere miniſterium:* they muſt not be half, but full Miniſters, *and fulfil their work*, Col. 4. ver. 17. and the Prophet lays a curſe upon them, that do it either negligently, or deceitfully, *Jer.* 48. 10. There muſt be no idle loyterers in the Lord's Vineyard, but our *labour of love* (as the Apoſtle phraſes it) muſt expreſs our *love of labour*, and *ubi amor, ibi oculus*, where the *Watch-man's* love is, there will his eye be ſure to be, that no harm befal there. Now

Now our enemies are very buſie, and watchful, to aſſault us on all ſides; yea, the *Devil* goes continually about, ſeeking whom he may devour; And 'tis a ſhame (ſaid Biſhop *Latimer*) that he ſhould be more diligent and vigilant in his Cure, than the Watchmen be in theirs, who ought to imitate the *Lion*, and to ſleep only with their eys open; which made the Antients to place the *Picture of a Lion*, as the Emblem of *watchfulneſs*, at the doors of their *Temples*: [*Temples*] which are no places to ſleep in, (as if men might only *dream* of Religion) but carefully to be kept with a watchful eye, leſt Church-Robbers, and Thieves, break through, and ſteal, ſteal away, either the Church-goods, or God's Service, and to keep out dogs that lie barking at the Watchmen, and are ready to bite 'em by the heels, the parts of Supplantation: But becauſe the Dogs bark, the *Watch-man* had need to wake, and therefore to wake, becauſe others ſleep, yea, in the Third place, 'tis required of a *Watch-man*,

3. *Ut ſit vox clamantis*, That he call aloud, and lift up his Voice like a *Trumpet*, to awaken others.

The *Angels* of the Church, which Interpreters make the *Watchmen* in the Text, are heard ſounding of Trumpets, *Apoc.* 8. 3. And the Watch-men on the walls of *Jeruſalem*, *Die & nocte non tacebunt*, *Iſai.* 62. *ver.* 6. [day nor night] that is, ſays *Hierom*, and the Gloſs, *Nec die proſperitatis, nec nocte adverſitatis*, which are both times of danger; they ſhall not hold their peace, *à precibus, vel à prædicationibus*, ſaith *Lyra*, they ſhall either pray for them, for their preſervation; or ſpeak to them, for their admonition, that ſo being *warn'd*, they may be *arm'd*, and the better able to reſiſt πὸς μεθοδείας, the Methodical Wiles, and Stratagems of their Adverſary the Devil; in Loc. Ephel. 6. 11.

Devil; and yet ſays the *Royal Preacher*, *There's a time to be ſilent, and a time to ſpeak*, Eccl. 3. ver. 7. But the firſt in time, is the time of ſilence, which our *Watch-man Ezekiel obſerv'd*, ver. 15. whereby was intimated, ſays St. *Gregory*, *ut ille veracitèr loqui novit, qui benè tacere priùs didicerit: nullo tempore diſce, quod doceas*, is St. *Hier.* advice to *Ruſticus*, which was well obſerv'd by our Prophet, *Priùs enim volumen comediſſet, quàm voce edidiſſet*; he firſt eat the Rol, *per viſionum & intellectionem*, ſays *Lapide*. Like St. *John* the Baptiſt, he was *Lucerna ardens & lucens*; but firſt *ardens*, burning in himſelf, before *lucens*, ſhining unto others.

Which gives me juſt occaſion, to tax the forwardneſs of ſome young *Zelots*, that like haſty *Ahimaaz*, out-run their Fellows, though, like him, they have none, or very ſorry news to carry: theſe, as *Plutarch* ſaid of *Alcibiades*, are λαλεῖν ἕτοιμοι, λέγειν δ' ἀδύνατοι, quick enough to prate, but moſt unfit to preach, as they ought.

The Univerſities call none to the publick courſe of Sermons, before they be eleven years ſtanding current; but theſe, before they have obſerv'd the five years ſilence of *Pythagoras* his Scholars, ſcarce the number of *Ezekiel's days by the River Chebar*, bid *adieu* to the River *Camus* or *Iſis*, and leaving *Gamaliel's* feet, leap inſtantly (as if they had the motion of an Angel) into the *Doctor's* Chair, where, without fear, and ſomewhat elſe, *Cum loqui neſciunt, tacere non poſſunt.*

Theſe are commonly ſuch as *Tertullian* ſpeaks of, *Lib. de præſcript. ad hæret. Qui ſimplicitatem volunt eſſe proſtrationem diſciplinæ, cujus apud alios curam, Lenocinium vocant*, That will needs have all Religion, to conſiſt in the overthrow of all Diſcipline, and call the care-

Cap. 41.

careful urging of it, *Lenocinium*, little better than *Popery*.

St. *Bernard*'s deſcription of a ſelf-conceited fellow, may be a very pat Character, for one of theſe, *Primus in Conventibus reſidet, in Conciliis primus reſpondet*, (he is a very *forward-putting-man*) *non vocatus accedit* (he'll be offering his ſervice), *non miſſus ſe intromittit*, he'll be ready to thruſt himſelf into anothers Pulpit; *reordinat ordinata*; he's for another Bout in the *afternoon*: *Quicquid ipſe non fecerit aut ordinaverit, nec rectè factum, nec pulchrè exiſtimat ordinatum.* But to return *ad aciem ordinatam*, and to my own *Colours*; Notwithſtanding all this; They that have the *Key of Knowledge*, and the Keys of the Church, by Authority committed to them, the Biſhop of their Soul expects, that they ſhould open the *door* of their lips, that they ſhould cry aloud, and *liſt up their voice like a Trumpet*, and ſpare not, to tell the people of their tranſgreſſions, and the houſe of *Jacob*, of their ſins, *Iſa.* 58.1. For, Chriſt gave his Spirit to the Apoſtles, in the likeneſs of *fiery tongues*, *Act.* 2. For this end, that as the Spirit gave them utterance ſo they might ſpeak, [*ſpeak*] not, *quicquid in buccam*, whatſoever their own own Spirit led them to, and little to the purpoſe, but ἀποφθέγματα, the word us'd there in the Text, they ſhould ſpeak things, ſolid, and weighty, *Apothegms*, and *Magnalia Dei*, the wonderful things of God, *v.* 11. But this kind of ſpeaking, ſmells too much of the man, of ſtudy, and affectation, ſay ſome, that do more than think that they are moved by the Spirit, and ſpeak by inſpiration, with whom, a looſe, and empty *ſound of words*, is the only powerful *breath of the holy Spirit*.

However, The *Talents* of our Lord, are not to be hid in the earth, the very gift of Tongues, may be ſhew-

ed by the tongue it ſelf. For of reſerv'd and conceal'd knowledge, we may ſay, as *Ptolomæus Philadelphus* ſaid of the *Hebrew Bible* untranſlated; Θησαύρω κεκρυμμένω καὶ πηγῇ ἐσφραγισμένῃ τίς ὠφέλεια ἢ ἀμφοτέροις? What benefit accrues to others, of a Treaſure that's hid, or a fountain that's ſealed up? The Poet's *Scire tuum nihil eſt*, &c. may in this ſenſe be good Divinity, for 'tis a Rule in Law, *Idem eſt non eſſe & non apparere*; and therefore having *treaſure in thy earthen veſſel*, thou oughteſt to let it appear, and to draw it forth for the good of the peoples Souls, whoſe care at leaſt, (if not Cure,) is committed to thy Charge, dayly to inſtruct them, to admoniſh and warn them, but eſpecially in the times of approaching danger.

'Tis reported of *Cræſus* his Son, that, though he were tongue-tied, and dumb from his Cradle, yet ſeeing his father in danger, the affection of his heart, brake the ſtrings of his tongne, ſo that he cried out for help; how much more ought the *Watch-man*, the Son of the Church, to lift up his voice, when he ſees the ſword, hanging over his Mother's head (as *Dionyſius* fancied it did over his) by one hair, when he ſees a moſt dangerous flame, ready to ſet the Church on fire; and her deadly enemies, with inveterate malice, undermining her peace and ſafety?

Adag. p. 675. The Citizens of *Amyclæ* (as *Eraſmus* tells the Story) having had many falſe reports of their enemies approach, and thereupon, many vain fears, ordered for after-time, that none ſhould report that the enemy was coming; but at laſt, the enemy came indeed, and ſo the City having no notice given, was ſurprized unawares, from whence came the Proverb, *Amiclas ſilentium perdidit:* But, let that *Watch-man's tongue cleave to the roof of his mouth, that remembers not Jeruſalem, in the*

the time of his mirth, and of her danger; that provides not for the Churches ſafety, when ſhe is like to periſh: he is guilty of no leſs than Murder, that ſhall then hold his peace. For, *Qui tacet, & non occurrit, conſentit*, ſays *Gratian*; Silence then is conſent, and he that gives conſent, is acceſſory, and liable to the ſame puniſhment with the principal actor, both by the Canon, and the Common Law too; yea, 'tis a Statute Divine, as may be ſeen upon Record in the Verſe after my Text, and in the 33*th* of this Propheſie, *ver.* 6. *If the Watch-man ſhall ſee the ſword come, and ſhall not blow the Trumpet, that the people may be warn'd, if the ſword come and take any perſon from among them, he is indeed taken away in his own iniquity. but his blood will I require at the Watch-man's hand.*

And therefore, he muſt call, ſtill he can call no longer, even to his laſt breath. 'Tis fit an Emperor ſhould die ſtanding, ſaid *Veſpaſian*, that was an Empe or himſelf: *Et oportet Speculatorem concionantem mori*, ſaid one that was a Biſhop of our Church; And ſo *Petrus Caſtilanus*, and *Iſidor*, *Biſhop of Sevil* did, as *Baronius* tells the Story, who, when they ended their Sermons in the Pulpit, ended preſently their lives in the ſame place. But (to conclude this) that the *Watch man* in calling may not ſeem only *Verba dare*, and to be like that *Night-gul*, *Vox & præterea nihil*; his action muſt be anſwerable to his voice, he muſt be, not only *Speculator* in himſelf, but *Spectaculum* to others, (*i.e.*) A viſible example, teaching things to be done by others, by doing them himſelf; for this is the ſtrongeſt, and moſt forcible Rhetorick that can be; *Suadibile enim efficitur, quod exemplo facibile monſtratur*, ſays S. *Bernard*, That becomes the more perſwadable, which, by example is demonſtrated to be feaſable, πρὸ ὑποδείγματος πειθανώτερος ἔστι, ſays

ſays *Nazianzen*; men are moſt mov'd, with what they ſee; and therefore, 'tis moſt neceſſary, the Evangelical Watch-man ſhould be, not only χριστὸς, but χριστόμορφος, the beſt of men; that he may have the ſame Epitaph which was part of *Gregory* the Great's,

Implevitque actu, quicquid Sermone docebat.

There are other things required in the Watch-man, that he may fulfil his Office; as firſt, that he be *true*, and *faithful*, and do not betray the *Army*, neither for gain, nor for honour: Again, That he be not fooliſhly *timerous*, and ſo by pannick fears, diſturb the Armies quiet; That he do not cry, *Peace, peace, when there is no peace*; nor yet, *Hannibal ad portas*, when there is no danger near: Beſides, he muſt not be too *credulous*, to truſt the enemy too far, though ſeemingly reconcil'd; *Plures reconciliatio quàm profeſſum odium extinxit*, nor yet too diſtruſtful of his own ſide, when no juſt cauſe given. And laſtly, he muſt *give warning* by uſual and known ſigns, and a diſtinct ſound: for, if his *Trumpet* give an *uncertain ſound, who ſhall prepare himſelf to the Battle?* ſaith the Apoſtle, 1 *Cor.* 14. *ver.* 8. But I muſt ſound a *Retreat*, and therefore, leaving the Paſtor with his Cure, we'l walk briefly about the bounds of his *Pariſh*, and viſit his Cure, which we find to be, *The houſe of Iſrael.*

Laſt. Part.

1. *The houſe of Iſrael.*] Yet ſee he Prophet had not *vagum Miniſterium*, like rambling Schiſmaticks, once or twice in a year, that have their progreſs, and circuits, from one good houſe to another: but at his Ordination here, he has *plenum Titulum*, a ſet place to execute his function in; which is well required by the Canon Law, and by the 33*d* Canon of our Church, which

which if it be well obſerv'd, we ſhall not have ſo many, as we have, that ſtand idle in every corner of the Kingdom; who, becauſe no man hires, are ready to hire out themſelves, and the moſt forward men to buy a Labourer's place, in the Lord's Vineyard; and ſo *run*, before they be *ſent*, as the Prophet was here, to the *houſe of Iſrael.*

2. *To the houſe.*] Not the *private* houſe of ſome *preciſe Brother*, where many a *Faſt*, and *Godly exerciſe* is kept; but the publick houſe of the *Iſrael of God*, and of the *God of Iſrael*, who dwells in this houſe, as his habitation for ever.

3. *To the houſe of Iſrael.*] The Prophet had his bounds, and limits; he's to watch and overſee, only the houſe of *Iſrael*; he was not *Univerſal Biſhop* of the whole world; which Title was firſt arrogated by proud *Boniface*, and to him confirm'd by bloody *Phocas*: which Title *Gregory* the Great, doubted not to call in plain terms, *Antichriſtian.*

But I will not ſet my foot in the *waters of ſtrife*, 'tis enough for us, that he is our *Head*, whoſe *Members* we are, *lent* only to our ſelves, but *given* to the Houſe of Iſrael.

4. *The houſe.*] And to the whole houſe; to all in it, of what Rank or Condition ſoever: to watch, not only over the footmen, and common Souldiers, men of inferiour place, but over the *Leaders* alſo, and *Captains* themſelves: The Spiritual *Phyſitian*, muſt not onely labour to cure the Gout, and Diſeaſes of the *Feet*, but the *Aches* of the *Heads* of the people, and other maladies of the principal parts of the Body; not only to overlook the *Valleys*, but, if occaſion ſerve, to touch the

the *Mountains*, though they *ſmoke* with it, and though they make the *Watch-men ſmoke* for it.

To this end, he ought to be another Dr. *Reſolutus*, the ſtile of *Bacon* the *Schoolman*; yea, another *Ezekiel* (i.e.) *Fortitudo Domini*; that ſo, he may go on courageouſly, and, if juſt cauſe ſhould call for his valour, ---- *audere aliquid* --- *carcere dignum*; for then, with St. *Paul*, he might glory in his bonds, whom St. *Chryſoſtome* preferr'd in that caſe, before St. *Paul* in his heavenly rapture. I might enlarge my ſelf on theſe ſeveral particulars:

But, becauſe there are others here, whoſe duty it is, to viſit that, I ſhall paſs it over, but wiſh that they may not paſs it over too, but that they may viſit for *amendment*, and not meerly for the *puniſhment* of things amiſs, that their *Viſitation*, may not be, as the *Plague* is call'd, but for the *cure* of the ſick Churches, which have lain theſe many years in a languiſhing, and conſumptive condition, and are not yet recovered; but I ſhall ſay no more, leſt I be thought to *Viſit the Viſitors*; and ſhall ſhut up all, with the exhortation of the Apoſtle, to my ſelf, and the reſt of my fellow-*Watch-men*, in *Act.* 20. 28. *Let us take heed, Brethren, to our ſelves, and to the whole flock, over which the Spirit of God hath made,* (or rather, ſhall make) us ἐπισκόπους, the word here in the Text, *Watchmen*, or *Overſeers*: Let us gird up the Sword of the Spirit upon our thigh, and ride on, becauſe of the
Pſal. 45. 3. *Word of Truth*; and for our *Watchword*, take the Symbol of the Emperour *Probus*, *Militemus*: and for incouragement, that of *Cyrus*, ζεὺς σύμμαχος, ἡμῖν ἐστὶν God is our fellow-Souldier, that fights with us, and for us, and Chriſt our General, who is our Saviour.

That ſo when we have fought a *good fight of faith*, and

and finiſht our courſe, and kept the Faith; from *Watch-men, over the houſe of Iſrael*, the Church Militant here below, we may come to be glorious *Conquerors*, adorn'd with Crowns of Gold, and Palms of Victory, in the Church Triumphant above; and that through Jeſus Chriſt, the *Captain* of our Salvation.

To whom, with the Father, and the Holy Ghoſt, be all Honour, *&c.*

A M E N.

T THE

THE
Fountain of Grace opened.
OR,
CHRIST'S FULNES.

SERMON VI.

John 1. 16.

And of his fulneſs have we all received, and Grace for Grace.

THE *Text* may be a *Commemoration* of the riches of Chriſt, our *Founder*'s bounty; and may be term'd *Magna Charta*, the Grand-Charter of that Gracious Prince, the *King of Kings*; of whoſe Crown every man holds all his Eſtate, both Temporal, and Spiritual; *For, of his fulneſs, we have all received*, &c.

This *Royal Founder*, is fitly commemorated by St. *John* here, the Divine; who was ἀρχηγὸς τῆς θεολογίας βροντήσας (as the Critick upon *Nonnus* calls him) the thundring Prince

Hemiſius pag. 273. 276. Job 39. 27.

Prince of Theologie; who like an *Eagle* (to which the Fathers often compare him) ſoars aloft, and fetcheth *Coals* from the Golden *Altar*: he builds his neſt (the neſt of his Goſpel) on high, upon the true *Rock*; and fixeth his *Eagle*-eyes, at the very firſt, upon the *Sun of Righteouſneſs*. Vti Ferus applicat in Joh. 1.1.

St. *Cyprian* ſaith, That he was *Cubicularius Domini dilectus*, one of Chriſt's Privy-Chamber, to whoſe care he commended *Thalamum Humanitatis* the bleſſed Virgin; *Secretorum conſcius*, ſaith *Gerhard*, one of his Privy Councel: I am ſure, he was his *Favourite*; *Diſcipulum minimum Chriſtus amabat plurimùm*, to uſe the words of St. *Hierom*; though he were the leaſt Diſciple, yet (as he ſays himſelf) he was the beſt beloved, and was wont to lean on his *boſome*, who came out from the *boſome* of the Father; *He had ſeen* the Glory of his Saviour κατ' ὄψιν by an ocular Viſion in his *transfiguration* on the *Mount*; he had ſeen him alſo κατ' ὄνειρον, by *Revelation* in *Pathmos*; And after all (for he wrot his Goſpel laſt of all, if we will believe St. *Hierom*, and *Suidas*, with divers others of our own Chronologers) as if he had been rapt up into the third Heaven, and had ſeen a Viſion of his Lord and Maſter in the *Light of Glory*, his tongue is here toucht with Cœleſtial fire; and his pen tipt with Spiritual penetration, wherewith he pierceth between the joynts and marrow, and overthrows the *ſtrong holds* of *Ebion* and *Cerinthus*, the Arch-hereticks of thoſe Primitive times, that denied the Divinity of the Saviour of the world. And to go on with his *Panegyrick* a little farther, This beloved Diſciple, was both *Apoſtolus*, *Propheta*, & *Evangeliſta* (as St. *Hierom contra Jovin.*) an Apoſtle in his Epiſtles, a Prophet in his Apocalyps, aud an Evangeliſt here in his Goſpel; wherein *Quicquid locutus* De Paſſione Chriſti. pag. 520. Harm. Chem. p. 335. Epiſt. 1. ad Heliodorum. John 20. 24. Hemiſius in Non. p. 311. Iſaack.

Lib. 3. de Sacrament. c. 2. *eſt, myſterium eſt,* ſaith St. *Ambroſe,* Every word is a Divine Myſtery; *non* λαλεῖ, *ſed* λέγει, he doth not profuſely prate, but ſpeaks ſhort, and to the purpoſe. St. *John* was not like *John Hazelbach,* the Profeſſor at *Vienna,* who (as *Mercator* tells us) was ſo prolix and lax in his Lectures, that he read one and twenty years upon the firſt Chapter of *Iſai,* and yet left it unfiniſht. No, ἀποφθέγματα, 'tis the phraſe of the Spirit, *Act.* 2. he ſpeaks things ſolid, and weighty *Apothegms*; and theſe, as one that had Authority, *Imperatoriâ brevitate,* in the phraſe of *Tacitus, copioſiſſimâ breviloquentiâ,* as *Eraſmus* ſpeaks of *Arnobius,* ſhort, yet full, every period is like a clap of Thunder, that ſpeaks *quick,* yet *home:* and ſome give this for a reaſon why he is called *Boanerges,* the Son of Thunder, becauſe he utters *Magnalia Dei,* in ſuch brief Theophraſtical Aphoriſms.

Atlas p. 267.

Hemil. p. 175. Epiſt ante opera Arnob.

Cap. 3.

In the beginning was the Word: That Word was with God; and God was that Word. Hæc ſunt mera fulmina, ſaith one, theſe are Divine flaſhes. Again, The *Word was made Fleſh; Was full of Grace and Truth,* and (in the Text) *Of his fulneſs we have we all received.*

Hemil.

But whilſt I am magnifying St. *John the Divine,* Interpreters do much perplex themſelves, whether he, or *John the Baptiſt* were the Author of theſe words, and either part hath ſo many Voyces on their ſide, that I am not willing to determine the Queſtion: for I hold him a very bold and ſelf-conceited man, That ſhall ſay, though St. *Auguſt.* and moſt of the Fathers expound it thus, yet in my Opinion 'tis thus and thus: he'l hardly ſtick, if occaſion ſerve, to fall off from the preſent Church, his Mother, that makes no bones to ſlight the Authority of the Antient Fathers; whoſe jars, and the jars likewiſe of his Mother the Church, an ingenuous Son ſhould endeavour rather to reconcile, than *Cham-*

Vid. Bernard. in loc.

like

like to diſcover and deride their Parents nakedneſs.

Wherefore, touching the point in Queſtion, I'll rather turn *Catholick Moderator*, and caſt in my ſuffrage with ſome Modern Expoſitors, who make the Sentence, and the ſenſe the ſame, be the Author this or that. Theſe 2 grand witneſſes, that carry *Grace and Love* in their very names, ſweetly accord in their teſtimony, & like the two *Cherubins* look both but one way, upon the propitiatory, even upon Chriſt the *propitiation for our ſins: Of whoſe fulneſs we have all received, and Grace for Grace.* Chemnitius in loc. Ferus in loc.

Which words, like the Angel that appear'd to *Hagar*, do point unto us a *Well*, whereat (as *Hagar* did) we may fill our empty *Bottels* with water: for there are theſe things to be ſeen in the Text. Gen. 21. 19.

1. Here is *plenitudo fontis*, the fountain with its plenty, or the Donor with his bounty; Chriſt with his fulneſs.

2. *Vacuitas vaſorum*; The bottles with their emptineſs, or the Donees with their poverty; *All we have, &c.*

3. *Aqua adimplens*, The liquor received by theſe Veſſels, or the Gift it ſelf; which is *Aqua vitæ*, *Grace for Grace.*

1. I muſt begin with Him, who was *in the beginning*, and yet *without beginning*; the very Angel of the Covenant, who not only ſhews us the *Well*, but is the very *Well it ſelf*, and the fountain-head, from whence the ſtreams of living waters flow, that make glad *Jeruſalem* the City of God.

Chriſt as he is αὐτόθεος God of himſelf, ſo likewiſe αὐτάγαθος good of himſelf; and thus, there is none good but God, (*viz.*) primarily and without dependance; ſince the goodneſs of the Creature is all derivative and dependent. Being then God and Man, by the Grace of Union, Calv. Inſtit. v. 19.

Mediavil. in 3. Sent. dist. 13.

Union, *Non solùm ratione objecti per fruitionem, sed ratione suppositi*, The humane Nature being united Hypostatically to the Second Person in the Trinity; there must needs be in him the *fulneſs of Grace* and goodneſs, in whom there dwelt the *fulneſs of the Godhead bodily*, *Col.* 2. 9. For, *Quò magis res susceptrix est influenti causæ finitimæ, eò fusionis & afflatûs illius uberiùs est particeps* (saith *Cortesius* the eloquent Schoolman) by how much a capable subject hath the nearer approximation to an expreſſive and imparting Agent, by ſo much the more it doth participate of the influence of the ſame; And therefore, the Humanity of Chriſt, being ſo nearly joyn'd to the Original ſpring of every good and perfect gift, muſt needs be the receptacle of as eminent Grace, as the capability of a Creature can poſſibly receive. For, though God made all things in *Number, weight, and meaſure*, Wiſd. 11. ver. 20. yet he gave his Spirit to his Son *without meaſure*, *John* 3. 34. Not, as if Grace, created in the Soul of Chriſt, were ſimply infinite, (the very terms of Infinity and Creation admit not compoſſibility) but that it was not determinate, within the ordinary Latitude, either for kind or degree; *Plenitudo non tollit finitatem, ſed determinationem*; and yet after a manner it be might be ſaid to be infinite, namely, *Quoad effectum & meritum* (ſaith *Mediavilla*) in regard of the worth and merit of thoſe acts proceeding from it, which were ſufficient for the Redemption of infinite worlds of men: which merit, notwithſtanding is not to be valued according to the excellencie of the *Grace* which was finite, but according to the dignity of the Perſon who was infinite.

in 3. Sent. dist. 2.

Jac. 1. 17. Ni de Orbellis 3. Sent. d. 14.

3. Sent. d. 13. q. 2.

This was that Fountain which was ſet open for all *Judah*, and *Jeruſalem* to waſh in, where every one that thirſteth, may draw waters with joy out of the wells

Zech. 13. 1.

of

of Salvation, *Iſai.* 12. 3. *De fontibus Salvatoris* as the Vulgar reads it; which words St. *Bernard* makes a Title for a whole Sermon, wherein he ſets open ſix ſeveral Fountains; *De viſceribus Salvatoris*, as the Vulgar & others read the Text (and the Hebrew word will bear both) in our Saviour's own phraſe, *John* 7. 38. *Out of his belly ſhall ſpring rivers of waters*; and indeed out of his *bowels* (who drank of the brook in the way,) did flow *rivers* of living waters, ſpringing up to everlaſting life; out of the *bowels of his compaſſion*, he open'd a fountain of blood, ſtreaming out at the Orifice of his five wounds, which were as *Cinque-ports*, to carry out the burden of our ſins, and to let in the *Ocean* of his Grace, that the Ship of his Church might ſayl ſafe through that, to the Haven of happineſs: I ſay, the *Ocean* of his Grace; for in him, there is not only *plenitudo Fontis*, but *Oceani*, which both begetteth and feedeth the leſſer Fountains.

1 Serm. de Nativ.

Lapide in loc.

Zec. 13. 6.

And yet alaſs! this reſemblance is too empty to expreſs his fulneſs; for, take but one drop out of the Sea, and there is a diminution, though inſenſible, οὐκ ἀπὸ τῆς πηγῆς ἀφαιρεῖται ἐκ τῆς τοῦ οἴνου, ſaith St. *Chryſoſtome*, we cannot ſay ſo of this Fountain; for, let all draw out of this, what they can, μηδὲν μᾶλλον ἐλαττοῦται μᾶλλον, there is nothing the leſs in it, he is *puteus inexhauſtus*, (as the Pope once call'd *England* in another ſenſe) a Fountain that cannot be drawn dry: yea, there is not the leaſt diminution by communication to others; and therefore the ſame Father rather calls him πηγὴν πυρὸς, a fountain of fire, and in that likeneſs the Spirit deſcended upon the Apoſtles, *Act.* 2. as beſt agreeing with the *gifts* of the Spirit, and the *light* of Grace.

in Text. Tom 8.

And this inſtance the Schoolmen uſually give to demonſtrate the Nature of this Fountain, whoſe fulneſs, ſay

ſay they, is *plenitudo Solis*, like the Sun, which enlightens the whole world, yet retains his light ſtill without the leaſt alteration: when the *woman* that had the *fountain* of
Mar. 5. 30. blood, toucht our Saviour, who was the *Fountain* of life, 'tis ſaid, that there went virtue out of him, but not, that he had the leſs; and therefore that was an honeſt theft, where the thief was a great gainer, and the owner not a jot the loſer by it; *Waters ſtollen* thus out of the *Well* of life, are truly *ſweet*, as ſweet as thoſe waters out of the *ſtony Rock*, which the Pſalmiſt calls honey, *Pſal.* 81. *ult.* But alas! All that we can ſay, is but *lumen Soli addere*, to light a Candle in the Sun; 'tis enough that he hath ſaid it, who *ſaw this light, and bare witneſs of this light*, ver. 14. *We ſaw his Glory* (ſaith he) *as the Glory, of the only begotten of the Father, full of Grace and Truth:* A double fulneſs, not only of Grace, but he was *full of Truth. Of Truth*;

1. Becauſe, *Ab intellectu Patris profluxit*; and therefore call'd λόγος, not ῥῆμα, being the internal and eſſential Word of the Father, *v.* 1.

2. *Full of Truth*, Becauſe, the *Spirit of Wiſdom* and knowledg, the Spirit of Counſel and Underſtanding *reſted* upon him, *Iſa.* 11. 2.

3. *Full of Truth*, *Quia verificavit prædictiones*, becauſe in the fulneſs of time, he brought a time of fulneſs, wherein he fulfilled all Propheſies; And inſtead of former ſhadows, gave them the *Truth* and Subſtance, as
In ver. 14. & Chem. harm. *Dionyſius Carthuſianus* and others gloſs the place.

Thus is there abundant fulneſs in this Fountain, ſo that their Etymology holds true in this particular, who ſay, that *abundantia* is deriv'd *ab undis*; and that of
pag. 331. *Lorinus* in *Pſal.* 20. 5. who will needs have *Beracha*, an affluence of Benediction, to come from *Berecha* a *Fountain* or Pool of Water; indeed they come both from

from ברך to *bleſs*, and ſuch a bleſſed Fountain, was our Fountain of Bleſſedneſs, of whoſe fulneſs we have all received.

But, may ſome ſay, *Elizabeth* and *Zachary*, were full of the Holy Ghoſt, St. *Stephen* full of faith and power, the *Seven Deacons* full of wiſdom, and the *Virgin Mary* (as 'tis ſaid in the Text) *full of Grace*; and therefore, how is *fulneſs of Grace* more peculiar, and proper unto Chriſt, than to theſe? Luk. 1. 41, 67. Act. 6. Luc. 1. 28.

For anſwer to this, the School-diſtinctions which I find ſcatter'd and confuſed in *Nicolaus de Orbellis*, *Mediavilla*, *Reynerius*, *Gregorius de Valentia*, and divers others, may fully ſerve (being diſtinctly digeſted) to clear the doubt. There was in Chriſt, ſay they, a threefold Grace:

1. *Gratia Unionis.*
2. *Gratia Habitualis.*
3. *Gratia Influentiæ.*

1. For the firſt, the Grace of *Union*, that was peculiar unto Chriſt; there is no Queſtion of that, it being infinite, and ſo not really diſtinguiſht from the Deity it ſelf. Carthuſ. in Text.

For the ſecond, *Habitual Grace* created, the fulneſs of that may be conſidered (ſaith *Aquinas*) two ways; 3. part. q. 17. art. 10.

1. *Ex parte Subjecti*, in reſpect of the Subject, or Perſon having Grace: and in this, according to *Cajetan* and others, there is alſo a twofold fulneſs, Cajet. 8. & Tanner in loc. Tho.

1. *Plenitudo ſufficientiæ*, ſuch a fulneſs as is proportionable to men's condition and eſtate, and thus St. *Stephen* and the reſt were full of Grace; which notwithſtanding in the Phraſe of *Polybius*, was but ἀπλήρωτα πλήρωμα, *implena plenitudo*; *Accipimus enim pro modulo noſtro par-* Lexic. verbo πλήρ. de grat. & lib. arbit. c. 9.

particulas noſtras, ſaith St. *Auguſtine* upon the words of my Text: We have not received *plenitudinem Chriſti*, but, *ex plenitudine*, of his fulneſs, as God hath *dealt to every man the meaſure of faith*, Rom. 12. 13.

2. *Plenitudo ſpecialis prærogativæ*, ſuch a fulneſs as ſurpaſſeth the uſual plenitude of Chriſtians: and thus the B. *Virgin* was they ſay (and as we may ſay too) *full of Grace*: Though *Bunny* in his Marginal notes upon *Parſons his Reſolution*, makes the Virgin *Mary* guilty of the breach of no leſs than four Commandments at one clap: yet I had rather uſe St. *Auguſtine's* modeſty, *Qui propter honorem Domini, tacuit errores Matris*; although, *Qui tacet, non videtur conſentire*; his ſilence in that place, proves not his conſent in other parts of his works. However, as ſhe was bleſſed above *other women*; ſo ſhe may be honoured above other women: yet with ſuch honour, as muſt be no diſhonour to Chriſt, of whoſe *fulneſs* ſhe received all ſhe had, and was therefore *bleſſed*, becauſe *the Lord was with her*, as the Angel told her, *Luk.* 1.28. But as *Sylla* ſaid of *Cæſar*, *In uno Cæſare multi Marii:* So we may ſay of Chriſt, there are many *Maries*, many *Stephens*, and *Zacharies* in one Chriſt, who had not only this *fulneſs* by way of ſufficiency, and ſpecial prærogative in regard of his Perſon; but alſo,

pag. 439.

Lib. de nat. & grat.

2. *Ex parte ipſius Gratiæ*, in reſpect of Grace it ſelf, and that with all its *intenſions*, in the greateſt excellencie, and all its *extenſions*, for all effects and purpoſes: having *plenitudinem quoad numerum*, all kind of Graces, that include no * imperfection; and *quoad gradus* too, all the degrees of Grace in each kind, in their whole Latitude, as far as the ordinary power of God could produce them: And thus fulneſs of Grace was proper to Chriſt alone; for, he alone is *Heſiod's* ἀνὴρ παράμετρος, the Epitome of perfection, and the true *Idæa* of all vir-

* As *Faith, Hope, Repentance.* Carthuſ. Thom. Valent. ubi ſupra.

virtues in their heroick degree; a rich Exchequer fill'd with all the Treaſures of wiſdom and knowledg, and the precious ornament of all other Graces, *Col.* 2.3. So that we may ſay truly of him, as *Claudian* did of *Stilicon*, *Quæ ſpargunтur in omnes, In te miſta fluunt*; thoſe veins of virtues, diſtinguiſht in the Saints as in ſeveral Members, are conjoyned in Chriſt as in the common Head; all the circumferential Beams of Divine light, which are, and have been diſpers'd to the world throughout all Ages, are collected and concentred in Him, like Rayes in the Body of the Sun. *As no man ever ſpake as he ſpake*, ſo no man ever did as he did: As the Hiſtorian wrot of *Scipio Æmilius*, *Nil dixit, fecit, aut ſenſit, quod non laudandum cenſebatur*, That he never ſpake, or did, or thought amiſs: Though the Hiſtorian wrot amiſs of *Scipio*, yet this was true of Chriſt, and of him alone; He was righteous in all his ways, and holy in all his works; for he had in him πλήρωμα, a confluence of all heavenly gifts; this *Horn of Salvation* was the true *Copiæ-Cornu*, and was fill'd with Sacred Oyl; fill'd, with *good meaſure, preſſed down, and running over*; he is not *fons ſignatus*, a fountain ſealed up, *Cant.* 4. 12. but a fountain opened, *Zech.* 13. 1. Not a *Stream*, but a *Fountain*, not *ſhut* but *open'd*, open'd and *running* over, and that is a modification of that Grace which is peculiar unto Chriſt; and makes up the third member of the diſtinction, which is term'd, Pſal. 145. 17.

3. *Gratia redundantiæ & influentiæ*, the Grace of Influence in reſpect of others. 'Tis call'd by ſome *Gratia Capitis*, becauſe as the influence of ſenſe, and of motion, flows from the head into all parts of the body: ſo the ſuperabundant Grace of Chriſt our *Head*, by way of redundance is diffus'd upon all his Members, like the pretious *Oyntment* upon the head of *Aaron*,

which reſted not upon his head alone, but *ran down to his beard, even to the ſkirts of his clothing*; So that He alone, is only the treaſure of the Church: No *Supererogation* for others, but only His, whoſe fountains are *diſpers'd abroad, and rivers of waters in the ſtreets.* The Grace of Chriſt being both the *Exemplar, Meritorious*, and *Inſtrumental* Cauſe of Grace in Chriſtians.

Prov. 5. 16. Carthuſ.

The Text then is plain, Chriſt is *full*, and the Saints likewiſe *full*; he, πλήρης full of himſelf, as a fountain; they, πλερώμενοι, ὑπὸ πληρεμένου, fill'd by him as rivers and leſſer brooks by the fountain: His *fulneſs* is immenſe, and filleth all things; theirs by meaſure, and filleth their veſſels only; which veſſels of themſelves are all empty, and receive their fulneſs from his *fulneſs*; and ſo we have the Second Part of the Text, (*viz.*) *The veſſels with their emptineſs*, or, The receivers with their poverty; All we have received of his *fulneſs*.

Luk. 4. 1. Col. 2. 10. Eph. 4. 10.

2. *Part.*

Nos omnes accepimus. Nos omnes, which words, if we take them for the words of *John* the Baptiſt, we may ſuppoſe him ſpeaking thus:

Abraham and *Moſes*, whoſe Children and Succeſſors ye glory that ye are, together with all the Patriarchs, and the Prophets, whom ye have ſo much admired, yea, even my ſelf, who am not only a Prophet, but more than a Prophet, in pointing him out with my finger, who was the Center of the Prophets aim, and of the whole Scriptures Circumference; whatſoever faculty or excellencie any of us have had, we all received it from him, who was the Lord of the Prophets; he was the *Biſhop* of our Souls, Who, of his plenary power, gave us our *Ordination*, and *Inſtitution*; He it was, that gave us *Induction* to our Spiritual Livings, by the free *Donation* of his Grace, For, *Of his fulneſs we have all received*, &c.

To

To make this Expoſition good, *Beza* tells us of two Greek Copies, which *Nonnus* it ſeems follows in his Paraphraſe, that read in the beginning of the Verſe ὅτι inſtead of ὃ; And then the *Baptiſt's* Argument ſtands good: *He that cometh after me, was, and is to be preferred before me,* ὅτι becauſe *of his fulneſs we have all received.* Again, if we take *Nos omnes*, as ſpoken by the Evangeliſt (as many Expoſitors which I could name, both Antient and Modern do) then the Context of the 14*th Verſ.* makes this ſenſe: The *Word* which was *made fleſh, and dwelt amongſt us*, was ſo *full of Grace and Truth*, that not only *John the Baptiſt* who bare witneſs of him, or *John the Divine*, his beloved Diſciple, but all other Apoſtles, and Evangeliſts, in a word, all the Sons of God, have received whatſoever they have, from his goodneſs. He loved them firſt, and they had never received him, had they not firſt received from him, *Even Grace for Grace.*

Not. in Loc.

1 John 4.19.

All then, both under the Law, and under the Goſpel, have drank out of the ſame Fountain, the ſame ſpiritual drink; for they all *drank* (ſaith the Apoſtle) of the ſame *Spiritual Rock, which Rock was Chriſt*, who is the *ſame, yeſterday, and to day, and for ever:* Yeſterday to the *Fathers*; to day, to *us*, and for ever to *poſterity. Omnes*, in the Text, is of the largeſt extent, and reacheth, *à parte antè*, the firſt man *Adam*; and, *à parte poſt*, the laſt man living; and therefore Chriſt's Commiſſion to his Apoſtles was general, *Docete omnes*, Mat. 28. 19. And accordingly, their preaching was Univerſal, *Their ſound went out into all Lands*, Rom. 10. 18. Whereupon the Goſpel is ſtiled κοινὴ σωτηρία *common Salvation*, Jud. 3.

1 Cor. 10.4. Heb. 13.8.

Chriſt, ſaith St. *Chryſoſtome*, is λύχνος τοῦ ἱεροῦ, The Lamp of the Temple, that caſts his beams circularly; yea, as he

John 8.12. he ſaith himſelf, he is *Lux Mundi*, who like the Sun enlightens all the world, and ſpreads his ſweet influence upon the broad face of the earth. So that his *Grace* that *brings Salvation, hath appeared to all men*, Tit. 2. 11. Or, as the old Tranſlation reads it, his Grace that bringeth Salvation to *all men*, hath appeared; and if it be not efficient in ſome, which is ſufficient for all, we may judge it, neglect of their duty, not any defect in Chriſt's bounty; God makes Proclamation to all: *Venite omnes ad aquas*, Iſai. 55. 1. And Chriſt's invitation is of the ſame extent, *John* 7. 37. And this is done too, without the leaſt colluſion; none are invited to his feaſt, to whom he intends a miſchief, as *Agamemnon* was to *Ægyſthus* his Banquet, and a Company of *Cardinals* to *Alexander* the Sixths, (where they were poyſon'd,) but he ſeriouſly invites them, that they may be *ſatisfied with the plenteouſneſs of his houſe, and may drink of his pleaſures as out of a river*, *Pſal.* 36. *v.* 8. Thus we ſee the veſſels, *Nos omnes*, which if we look into, we ſhall find that they are all like thoſe veſſels the poor widow borrowed, 2 *Reg.* 4. 3. *Empty veſſels*, empty of all things that are good: for as we have all received, ſo we have received all we have, of *his fulneſs, and Grace for Grace.*

Eraſm. Adag. p. 382. & Platina in Alex. 6.

And now behold here our poor eſtate; ſo poor, that we have nothing that we can properly call our own but ſin, and that's worſe than nothing; for, *we brought nothing with us when we came into the world*; and all the time we continue in it, we are ſtill ſo poor, that we are fain to beg our *daily bread*: Indeed our Saviour calls it *panem noſtrum*, our bread; but ours, *non ex debito, ſed ex dono*; it muſt firſt be given, before it be ours, as all other Temporal things, which we call ours, muſt: which, after all, are only ſo far ours, as that the dominion, and pro-

1 Tim. 6. 7.

Bucan. in Orat. Dom p. 119.

property belongs ſtill to God; we are all but *uſu-fructuarii*, in the Civil Law-term, He only is *proprietarius*, the ſole Lord of all.

Uſus-fructus eſt jus alienis rebus utendi, fruendi, ſalva rerum ſubſt

Naked we came, without any habit of body, or Soul, So that the Rule in Philoſophy holds true in us: *Recipiens debet denudari à naturâ recepti*; and moſt eſpecially, in reſpect of ſpiritual and ſupernatural endowments, of which by nature we are all ſo empty, that, on the contrary, we are *full of all wickedneſs*. The word *Man*, in *Saxon* (as the Learned in that Language tell us) ſignifies nought elſe but *wickedneſs*; ſo that every one in his natural eſtate, is a very *Manfullum*, as they call a Publican, full of miſchief. *Non naſcimur, ſed renaſcimur Chriſtiani*, ſaith St. *Hierom*; and as for that little Saint *Rommold*, who cried out, as ſoon as he came forth of his Mothers womb, *Chriſtianus ſum, Chriſtianus ſum*; we may leave to them, who are led with ſtrong deluſions to believe a Lye: For, the very Pillars of their School, as *Thomas*, and *Suarez*, do ſtrongly uphold, that we have no natural power; no, not ſo much as *paſſive*, to the firſt receipt of any ſupernatural act: *Potentia receptiva actuum ſupernaturalium non eſt naturalis*, is their joynt concluſion; adding moreover to prove it, that in the natural ſtate of a collapſed Soul there is not ſo much as an *inclination* (much leſs a *diſpoſition*) to the firſt receipt of Divine Grace; but only an *obedient* capacity, or a capable obedience to receive ſuch ſpiritual effects, being produced by an *Omnipotent* Agent: which work, in the judgment of *Aquinas*, is a work of greater power, (I am ſure of greater mercy) than to create the whole world; *Bonum gratiæ unius majus eſt quàm bonum naturæ totius univerſi*: The *Creation* being a work, as it were of God's *fingers*, *Pſal.* 8. 3. But Redemption, a work of his *right arm*; there being in this

Mr Wheelock

Tom. 3. lib. adverſ. Vigilantium

Lamb. perambul. of Kent. pag. 224.

Suarez 2. Tom Metaph. p. 412.

this a bare *non-repugnance*, but in that a positive *resistance*. And what finite Nature is apt for that work, which is of such an infinite distance?

Indeed 'tis made a Question in Philosophy, whether a Creature can Create: But the position of it, is a gross Error in Divinity; since 'tis the Lord only that can *Create in us a clean heart, and renew a right spirit within us.* For, if the Earth which hath a natural aptitude, be not able by its own strength to restore it self from her Winter-nakedness, to her Summer-garments, but by the virtue and efficacie of the Sun; much more doth it exceed the Sphere of weak man's activity, to reduce himself from the total privation of primitive righteousness to supernatural habits, but by the power of the Sun of Righteousness, *In whom we have redemption*, Ephes. 1. ver. 7. *And of whose fulness we have all received.*

Psal. 51. 10. Psal. 100. 2. Eph. 2. 10.

Whatsoever then we hold, since 'tis by the Indenture and Covenant of *Grace*, is truly *Freehold*; though we all hold *in Capite*, even of Christ *the Head of the Church*, to whom we owe all service and homage, as to the Lord of all we possess; For, *Quicquid sumus, sumimus*, All we have, we have from him, whether they be springs above, or springs beneath; so that we may write with the pen of thankfulness on every thing we enjoy, as we usually do upon our friend's gifts, *Ex dono:* we may Christen and call them, as St. *Augustine* did his Son, *Adeodatus*; yea, every Son is a *Theodosius*, and every Daughter a *Dorothæa*, and all our goods and chattels (as I may so speak) are *Deodates*, the gifts of God.

Gen. 35. 5.

Deus est benefactor noster naturalis (saith *Parisiensis*) even the Talents of Nature are bestowed by him: Indeed what have we, *which we have not received?* And

Fol. 92. Phil. 4. 15.

if

if received, then 'twas given, for λαβὲ and δὸς be relatives, and imply each other: the innate goods of the body, and the acquired jewels of the Soul, thoſe intellectual and moral perfections, though the Philoſopher call them ἕξεις, habits of our own getting; yet the Apoſtle ſtyles them δόσεις, gifts and endowments, and we know from whence they come, πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον, Every good gift temporal, and every perfect gift Spiritual (as a Learned Prelate diſtinguiſheth thoſe two words) ἄνωθέν ἐστι, comes down from above, and claims kindred of the Almighty. *Deus eſt in utroque parente*, in the Phraſe of the Poet, they deſcend directly, both in one and the other line, from him; and may ſay as St. *Paul* did in the hemiſtick of *Aratus* τοῦ γὰρ καὶ γένος ἐσμέν, *We are his off-ſpring: Habemus faculas noſtras de Chriſti igne lucentes*, ſaith the Learned Paraphraſt; All thoſe leſſer lights which ſhine, though dimly, in our darkneſs, are but the iſſue of the Father of Lights, and but morning Stars that have their ſhining luſtre from the Sun of Righteouſneſs, *In whoſe light they ſee light*, Pſa. 36. 9. *John the Baptiſt* himſelf, was not *Lux*, but only *Lucerna*: he was but a Candle lighted by Him, *who enlightens every one that comes into the world*: For, 'tis *the Lord that lights our Candle*, Pſal. 18. 28. And when 'tis lighted, 'twould likewiſe quickly out, did it not perpetually burn with that Oyl which falls down from the Head of the Lord's Anointed; He it is, that is the light of them that are ſtyl'd the Light of the World; for, of our ſelves, we are *all darkneſs, but light in the Lord*, Eph. 5. 8.

1 Cor. 4. 7. Act. 17. 25.

Jac. 1. 17.

Andrews. pag. 748.

Ovid. Metam. 11.

Act. 17. 28.

Epiſt. ante opera Arnobii.

Thus we all receive: and for the manner, we receive freely; 'tis by way of *Deed of gift*, and of pure donation, and there is nothing freer than this; for it proceeds *ex merâ & gratuitâ liberalitate & voluntate Donantis*

Fol 11. *nantis, nullo jure cogente* (as *Bracton*, the Lawyer, defines Donation, *lib.2. de Legibus Angliæ*): but the Apostle's word is most full to express it, 'tis χάρις, a word, which the Heathen never heard of; they knew they had their perfections, but never considered, How, or from whom; whereas they are all gifts, and free gifts, neither earn'd, nor paid for, but *gratis data:* And so I am fallen upon the last particular, in the last words of the Text, (*viz.*) The *Nature of the Liquor*, or the Gift it self, which is, *Grace for Grace*; *Of his fulness have we*, &c. *and Grace for Grace.*

Andrews pag. 759.

Last Part.

Some Translations, as that of Reverend *Coverdal*, and that of the *Saxon*, omit here, the conjunction, *And*: & read it, *We have all received Grace for Grace*; But St. [b] *Augustine* upon the place says, the Greek Copies do all retain it. [c] *Erasmus* names divers, and [d] *Maldonat* proves all, and shews withall how this, *And*, is not idle, but is both *Exegetical* and *Emphatical.*

[a] Beda. Coverdal, the Saxon by Mr. Fox.
[b] Aug. 3. tract. in John.
[c] Annot. upon the place.
[d] Maldon. in loc.

1. *Exegetical*, To express, what it is that we have received, *Even Grace for Grace*: So St. *Augustine* glosseth it, and so the old *English* Translations, by *Tyndal*, *Matthews*, and *Cranmer*, which were commonly used in the days of *Hen.* 8. read it thus; *We have all received, even Grace for Grace.*

2. 'Tis *Emphatical*, intimating that we Christians have not only received the Gospel from Christ, as the *Jews* did the Law from *Moses*, but also, that which is more, *Grace*, to believe the Gospel of Grace. Which Exposition the next Verse confirms; For, *The Law was given by Moses, but Grace*, &c.

[a] Tract. 5. in John, & lib. de corrept. & grat. cap. 13.
[b] Serm. 5. de Assumpt.
[c] in Loc.

1. But about the meaning of these words, *Grace for Grace*, the Currents of Interpreters run in several streams. [a] St. *Augustine*, [b] St. *Bernard*, [c] *Hugo de Sancto Victore*, *Aretius*, and others, understand, this of *Eternal* life: the

the gift of glorification, for the Grace of juſtification: And *Bellarmine. lib.* 5. *de juſtificat. cap.* 17. makes uſe of this gloſs, to prove the merit of works, *Non ſolùm ratione pacti ſed ratione operum.* We have received Grace for Grace, that is, (ſaith he) *Gratiam mercedis pro Gratiâ meritorum*; making eternal Happineſs to be, Grace merited, for Grace received: I might here oppoſe *Ariſtotle* himſelf to *Bellarmine*, who, *Lib.* 1. *Eth. cap.* 9. calls his felicity, and happineſs, δώρον, *The Gift of the Gods.*

But St. *Auguſtine* ſhall anſwer the Cardinal, though he be falſly quoted by him, as the Patron of Merit. Let any man read but his 3. *Tract.* upon my Text, and his 9. *Cap. lib. de grat. & lib. arbit.* and he ſhall be evidently convinced, unleſs he be wilfully blind, That the good Biſhop intended nothing more, than to beat down the merit of works. *Non pro merito accipies vitam æternam, ſed tantùm pro Gratia: cùm præmium immortalitatis Deus tribuit, dona ſua coronat, non merita tua*; What's more plain? But that place of the Apoſtle which St. *Auguſt. Tract. in Text.* urgeth, is invincible, *Rom.* 6. *ult. The wages of ſin is death, but the gift of God is Eternal life:* (not the wages of righteouſneſs) and not to be ſought any other way, than through Jeſus Chriſt our Lord; God is no way in our debt, unleſs by promiſe: *Hoc verbum (Debet)* when it is ſpoken of God, *venenum habet*, ſaith *Lombard* himſelf, *Lib.* 1. *Sent.* 43, *diſt.* The Supper of the Lamb is no *Ordinary*, which men pay for, but a *Marriage-Feaſt*, to which we are freely invited, and admitted, and receive, as, *Grace for Grace.*

Vid. Morton contra merit. pag. 53.

2. In another ſtream runs St. *Chryſoſt. Theophylact*, and *Rupertus*, who gloſs it thus: *We have received Grace for Grace, (i. e.)* in ſtead of the Law which is antiqua-

Hom. 13. in John. Alii in loc.

ted, we have received an everlaſting Goſpel, and a new Covenant of Grace; which, as *Rupertus* ſpeaks, is *Commutatio lucroſa*, a very gainful exchange.

in loc. 3. *Eſtius*, *Eman. Sa*, *Muſculus*, *Cameron*, and *Gualter*, conſtrue theſe words, *Grace for Grace*; plentiful and abundant Grace; *Gratiam ſuper Gratiam*, as it were one Grace heap'd upon another; privative Grace, to keep us from evil; poſitive Grace, to enable us for good; preventing, working, and co-working Grace; God gives not ſparingly, drop by drop, but plentifully: *I will pour out my Spirit*, ſaith he, *upon all fleſh*, Joel 2. 28.

in loc. 4. In the fourth place, *Maldonat* expounds it thus: See Lapide in 4 c. Zac. v 8. *We have received Grace for Grace*: hoc eſt, *diverſi diverſam*; *hic ſuam*, *alius aliam*: According to that of the Apoſtle, every man hath his proper gift, one after this manner, another after that, God beſtows ſome of his gifts upon all, but all upon none.

in loc. 5. In the fifth place, I find *Gorran*, *Lyra*, and *Salmeron*, rendring it thus, *We receive Grace for Grace*, (i. e.) increaſe of Grace, for the well uſing of Grace firſt received. And this morſel may be wholſome enough, ſo it be received with a little Salt: *Habenti dabitur*, is our Saviour's own ſpeech, *Mat.* 13. 12.

6. Learned *Deodate* in his Notes (of the firſt Edition) upon this place, runs ſingle, and interpreteth it thus: In ſtead of that Grace which *Adam* had by Creation, we have received the Grace of Regeneration; a greater Grace for a leſſer Grace.

In his 4 cap. in Zach. v. 8. in loc. 7. Laſt of all, and beſt of all (in the judgment of *Cornelius à Lapide*) is the Expoſition of *Arias Montanus*, *Melanchton*, *Calvin*, and *Deodate* in Engliſh; with whom Cardinal *Tollet*, and the Jeſuite *Contzen*, and *Lucas Brugenſis* joyn in this particular, who expound

pound the words thus, *Nos accepimus Gratiam propriam, per & propter Gratiam Chriſti*; God being well-pleaſed in Chriſt, for Chriſt's ſake, accepts us, *Gratificavit nos in Chriſto*, Epheſ. 1. 3. 6. *Bleſſing us with all ſpiritual Graces in Chriſt*; and ſo we receive Grace for his Grace, according to the Apoſtle, *Rom.* 5. 15. If *through the offence of one, many be dead, much more the Grace of God, and the Gift by the Grace of Jeſus Chriſt, hath abounded unto many. Of whoſe fulneſs we have all received*, &c.

Thus you ſee ſeven ſtreams of Expoſitors, as many as the River *Nilus* had, which flow all in ſeveral Channels, from the ſame Fountain, which Fountain overflowing the Banks, like the River *Nilus*, waters thus the dry grounds, and makes them very fruitful. Now that we may not *Tantalize* in the midſt of theſe ſtreams, by bare ſpeculation; Let us run over the parts of the Text, and take out of each part ſome water, ſomething for our uſe: It ſhall be done very briefly, *tanquam Canis ad Nilum*, only a taſt and away.

Firſt then, Is Chriſt the only Fountain of Grace, then let us not dig to our ſelves other fountains, *broken Ciſterns, that will hold no water*; This was a double evil in God's people, *Jer.* 2. 3. Who *forſook God the fountain of living water, and hewed them out*, &c. *Alexander Hales*, for his depth of Learning, was call'd, ſaith *Sixtus Senenſis*, *Fons vitæ*; but that was but an hyperbolical ſtrain of Rhetorick: 'tis true of Chriſt; he indeed is that *Well of Jacob*, from whence alone we can draw the water of life; as for the well of Nature, that yields nought but puddle water, ever ſince 'twas ſtopt by the Devil, as *Iſaack's wells* were by the *Philiſtines*, with earth, and earthly diſpoſitions: As for the Saints, yea, the bleſſed Virgin her ſelf, though the Roman

Pſal. 36 9.

Lib. 4. Biblioc.

Gen. 26 15.

man Breviary, and Roſary, call her *Fontem gratiæ & Matrem miſericordiæ*; Yet alaſs! ſhe, like one of the *wiſe Virgins*, hath only Oyl enough for her ſelf, in her own Lamp; and they are no wiſer than the fooliſh Virgins were, that go to borrow of her in the time of need; Chriſt is the only *Magazine* of ſpiritual food, where we may buy without money, proviſion ſufficient to nouriſh our Souls to everlaſting life.

2. But though you ſhew us a fountain, yet may ſome thirſty Soul ſay, as the woman of *Samaria* did to our Saviour, *The well is deep*, and I have no Bucket to draw, and therefore I may be long enough at the *Pool of Betheſda*, unleſs ſome body put me in; and may be empty ſtill, unleſs I may know ſome means, how I may fill my Bottle, and receive out of His fulneſs.

1. Then that we may receive of his *fulneſs*, we muſt *empty our ſelves*, Firſt, Of our own filthineſs, *Intùs exiſtens prohibet alienum*; that bitter water rather keeps out, than lets in the leaſt drop of Divine Grace; Chriſt *emptied himſelf* for us, why ſhould not we empty our ſelves for him; they that ſhall add ſin upon ſin, ſhall never receive *Grace for Grace*, but evil for evil, *malum pœnæ pro malo culpæ*: They ſhall receive the evil of puniſhment, for the evil of wickedneſs: Secondly, we muſt empty our ſelves of all conceit of our own worth, men muſt ſtoop down that will take water out of a Well; and this low way is the high way to be fill'd: for the humble Soul, ſaith *Pariſienſis*, is *vacuum ſpirituale*; and as natural things conſpire to fill a *vacuum*, ſo do ſpiritual, to repleniſh the heart of the humble: the water of the Spirit runs down, and *ſtands* only in the low valleys, when as it *ſlides* off from the lofty Mountains; Thus hath he reſpect unto the *lowly*, whereas the *rich* in their own conceit, are ſent *empty* away: Again as

we

we muſt be ſenſible of our own want; ſo in the third place, we muſt deſire to be repleniſhed; for, as the *thirſty* are only *invited* to come to the fountain, *John* 7. 37. ſo *they only ſhall drink*, Eſai. 44. 3. Now thirſt implies *ardens deſiderium*, an earneſt deſire, and the Philoſopher puts it in the definition, namely, that it is *appetitio frigidi & humidi*, and therefore, *As the Hart deſireth the water-brooks, ſo muſt our Soul long after the fountain of our life*; *our* Soul muſt *thirſt* for God, even for the *living* God, who *ſatisfieth the empty Soul, and filleth the hungry Soul with goodneſs*, Pſal. 107. 9. And when we are filled; to whom muſt we return thanks, but to him from whom we received? *Deſcendit gratia, aſcendat gratiarum actio.* The *ſtreams* of our gratitude, muſt return back to the *Ocean* of his fulneſs; for when we have eaten and are full, we muſt not forget from whoſe fulneſs we received ours, but our mouths muſt be full of his *praiſe*, that have been fill'd with his *goodneſs*; when we have drank of the *Fountain*, we muſt not, (as if we had drank of the River *Lethe*) turn our backs upon it, like a bucket, which, though it bend down to receive Water in the well, yet turns the bottom on't when once 'tis full: No, This, *exſiccat fontem*, dries up the Fountain, in reſpect of us. For, that Moon and thoſe Stars, deſerve to be Eclips'd for ever, that return not their thanks to the Sun, from whence they received their light.

Luk. 1. 53. Pſal 42. 1, 2. Deut. 8. 10. Pſal. 71. 8. Pſal. 81. 10.

Which, that they may do the better, and may truly *gratias agere*, they muſt diffuſe their light to others; And this ſhall be the laſt inference which our Saviour himſelf makes: *Freely ye have received, freely Give.* Now look upon the courſe of Nature, and we ſhall ſee, that every Creature, by how much the more good it hath received, by ſo much the more communicative it is. In the

Mat 10. 8.

the great world, the Superiour Bodies diſperſe their influence upon the Inferiour. In the little World *Man*, the Head derives ſenſe and motion, to the lower Members; the Stomach, nouriſhment to the ſeveral parts; in a word, *Non nobis ſolum nati ſumus*; we are not born for our ſelves; but as 'tis ſaid of Learned *Hooker*, we are born for the good of others: We are not *Lords* of the goods things we enjoy, but God's *Stewards* intruſted with the *Talents* of his manifold Graces, *Quæ diſtributa ſuſcipiunt incrementum, & avarum dedignantur poſſeſſorem*, ſays *Pariſienſis*, They are improved by laying out; but laid up in a niggards Napkin, make the poſſeſſors to become *Bankrupts*: for as thoſe lights are extinguiſht, which are cloſe covered; ſo are thoſe Graces taken away, that are not imployed.

There muſt then be no *encloſures* in the Commonwealth of *Iſrael*, no *Impropriations* in the Church of Chriſt, (*i.e.*) we muſt not be *Conchæ*, to monopolize good to our ſelves alone; but *Canales*, having received from the Fountain of *Chriſt's fulneſs*, we muſt be *Conduit-pipes*, to convey the ſtreams of his goodneſs to others; That ſo referring all to the Glory of the *fulneſs of his Grace*, we may all at laſt receive the *fulneſſe of Grace and Glory*, and that through him, of whoſe *fulneſs* we have all received:

To whom, with the Father, and Holy Ghoſt, be all Honour, and Praiſe, from this time forth, and evermore,

A M E N.

THE

THE NEGLECT OF SALVATION.

SERMON VII.

Heb. 2. 3.

How ſhall we eſcape if we neglect ſo great Salvation?

THE Apoſtle having in the former Chapter proved the *Doctrine* of Chriſt's Divinity by ſuch irrefragable Arguments, as may convince any that are not Clyents to the *Socinian* Hereſie; in this Chapter he makes *uſe* of the premiſſes, and exhorts us to give earneſt heed to the things which we have heard of Chriſt, and that we retain them ſo, that we do not, like leaking or crackt Veſſels, let them run

out of our minds; as the word ſignifies which is tranſlated, *Let ſlip*, *ver.* 1. Which exhortation he preſſeth in the ſecond Verſe; and in my Text with an Argument drawn *à periculo*, from the danger of puniſhment, which will undoubtedly follow upon it. For, *If the word ſpoken by Angels*, ver. 2. (*i.e.*) If the Law publiſhed by the *diſpoſition of Angels*, as St. *Stephen* expounds it (*Act.* 7. 53.) were of ſuch Authority that the tranſgreſſors of it could not eſcape unpuniſhed: How much leſs ſhall Chriſtians eſcape, if they deſpiſe and contemn the Goſpel, the Law of Chriſt, which is able to ſave them (not from *Egypt*, or the ſlavery of men, but from the bondage of Satan, and from Hell. And they that ſhall *neglect ſuch great ſalvation* which was proclaimed, not by Angels but by Chriſt himſelf; and which the Apoſtles confirmed by ſo many Signs and Miracles, as it follows after my Text: Such as neglect and ſleight this, how ſhall they eſcape? (*id eſt*) they ſhall not eſcape, but ſhall heavily ſuffer for it. The words thus explained, yield us theſe three plain parts of a Sermon; which I ſhall follow in mine.

1. A *Doctrine*. 2. A *Uſe of that Doctrine*. 2. A *Reaſon to inforce the Uſe*.

1. The *Doctrine* is this: That *the Word of the Goſpel is the means of Salvation:*

Called in the Text, *Salvation* { Spoken, / Preacht: } and the *Word of Salvation*, Act. 13. 26. Becauſe it ſhews unto us the *way of Salvation*, as the Damſel cried, *Acts* 16. 17.

2. The *Uſe*. That *we muſt not neglect this means*, but make uſe of it, to *work out our Salvation*.

3. *The Reaſon*, Becauſe if we do neglect it, heavy will

will be our puniſhment, we ſhall not eſcape, *How ſhall we eſcape if we neglect ſo great ſalvation!*

Firſt, Of the *Doctrine*. That the word of the Goſpel, &c. Man could eaſily deſtroy himſelf, but ſave he cannot; having no natural power, no not ſo much as paſſive, to any ſupernatural act. So that we may ſay of miſerable collapſed man, as 'twas of him that deſtroyed *Carthage*, *Diripere potuit, erigere non poteſt*; he could pull down that in a moment, which he can never make up again though he ſhould live to Eternity. For to ſave one ſinful Soul, is a work of greater *power* (in the judgment of *Aquinas*) I am ſure of greater *mercy* than to Create the whole world. The Creation (even of the nobleſt pieces in it) being a work, (as the Pſalmiſt calls it) *but of Gods fingers*, Pſal. 8. 3. But Salvation is a marvellous thing, even a work of his *right hand, and his holy arm*, Pſal. 98. 1, 2. There was in the Creation only a bare non-repugnance; but in this a poſitive reſiſtance, and What finite Nature is powerful enough for that work, which is of ſuch infinite diſtance? Indeed 'tis made a Queſtion in Philoſophy whether a Creature can Create? But that Poſition of it, is Blaſphemy in Divinity: Seeing 'tis the Lord that *makes us* (and remakes us) *not we our ſelves*, Pſal. 100. 3. 'Tis he alone that *Creates in us a clean heart, and renews a right ſpirit within us*, Pſal. 51. 10. For, as the Earth, though it have a natural aptitude, yet is not able by its own ſtrength to reſtore it ſelf from her winter nakedneſs, to her Spring-and Summer-garments, but by the virtue and efficacie of the Sun; ſo much more, doth it exceed the Sphere of weak man's activity, to reduce himſelf from the total privation of primitive righteouſneſs, to ſupernatural habits; but by the power of the Son of Righteouſneſs, who alone gives us our *ſpiritual* Eph. 2. 10.

life, John 10. 28. And whoſe *Grace* it is that brings *Salvation*, Tit. 2. 11. Of which Salvation though God himſelf be the principal efficient and immediate *Cauſe*, yet the preaching of the Goſpel is the external *Inſtrument* and ordinary means whereby he doth effect it, which is therefore call'd the *Salvation of God* which was ſent to the Gentiles, that they might hear it, *Act.* 28. 28. and the *Goſpel of Salvation*, Eph. 1. 13. becauſe 'tis the *power of God unto Salvation to every one that believes*, Rom. 1. 16. For as in the natural Generation of Man, we may truly ſay, that *homo generat hominem*, and yet the Soul *non fit ex traduce*, but is given by the Creator of all things: So in our ſpiritual regeneration, we may affirm, That the *Miniſter*, the *Man of God*, by the *immortal Seed of the Word*, doth work in us our new birth, (*I have begotten you*, ſaith St. *Paul*, *in Chriſt through the Goſpel*, 1 Cor. 4. 15.) and yet the Spirit of Grace, which is the very *forma informans*, the Principle that gives life to the Soul, comes down from above, from the Author of every good and perfect gift. For, *Paul* may *plant*, and *Apollos* may water, and yet both do nothing, unleſs *God* give the increaſe. The preaching of Chriſt may be to the *Jews* a *ſtumbling-block*, and to the *Græcians fooliſhneſs*; and yet notwithſtanding it pleaſeth God *by the fooliſhneſs of preaching* (not by fooliſh preaching, but by preaching Chriſt Crucified, which ſeem'd fooliſhneſs to the world) to ſave them that believe, 1 *Cor.* 1. 21. And thus the preaching of the Goſpel is termed the power of God to ſave men by. The action of the Principal Agent being attributed to the inſtrument; not for any *internal*, or eſſential *inherence*, of any ſuch powerful virtue in the bare word, but for the *external Union*, or relative aſſiſtance that one hath with the other: which relation in reſpect likewiſe of the effect, is ſo near, and real;

: Cor. 3. 6.

Eſtius in loc.

real; that without the first, there is ordinarily no attaining the second. For without the *Gospel* preacht, there is no *hearing*, and without hearing no *faith*, and without faith no *Salvation*, *Rom.* 10. 14. and *ver.* 17. For the Soul of man is like a *Door with a Spring-lock*, which *Adam* could easily clap to, and so shut himself out of Heaven: but neither he, nor any of his Heirs could ever open without a *Key*. For, there must be first the *Key of knowledg* to open the shut-eyes of a mans blind understanding, that he may see both his malady and his Medicine: and then the *Key of David* to open the door of his heart to let in Christ the Physitian of his Soul: who useth not to enter into the heart of man, as he did into the room where his Disciples were assembled for fear of the Jews, *Clausis foribus*, the doors being shut; but he first stands at the door and knocks, and calls by his word in the mouth of his Ministers (who have also *the Keys of Heaven*) and cries, as he did to the deaf man, *Ephata*, be opened, and by this means the lock is turn'd, and he enters in.

Luc. 11. 52. Rev. 3. 7. John 20. 14. Rev. 3. 20. Mat. 6. 19. Mar. 7. 34.

St. *Paul* had this door opened to him at *Troas*, *a great door*, as he saith, 2 *Cor.* 2. 12. in respect of Believers there; and with the same Key he had before *opened the heart of Lydia*, Act. 16. ver. 14. St. *Peter* by this means brought 3000 Souls at one Sermon to cry, as the Jaylor did to St. *Paul*, *Sirs*, *What shall we do to be saved?* and he told them, what, *Act.* 2. 37. And having St. *John* his fellow-Colleague, they converted *five thousand at once*, Act. 4. 4. So lively, and mighty in operation, is the *Gospel of the Kingdom of God* (as St. *Mark* calls it) to turn men from the power of Satan unto God: I say, the *preaching* of the *Gospel* and of Salvation by Christ, and not the bare threatning *terrours* of the Law, pronouncing the Sentence of Condemnation, and of death:

Estius in loc. Act. 16. 30. Heb. 4. 12. Mar. 1. 14. Act. 26. 18.

death; For all the Arguments perſwading men to come in to God, are to be drawn from ſome hope of pardon, and of being ſaved; by removing the *Cauſe* from the Bar of God's *Juſtice*, to his *Mercy-ſeat*; *There is mercy with thee, O God* (ſaith *David*); *therefore thou ſhalt be feared*, Pſal. 130.4. Becauſe, ſaith *Calv. in loc.* men would rather fly from God, than come unto him, *Niſi recumberent in ejus gratiam*, if they did not rely on his Grace and favour. *Rent your hearts and not your garments, and turn unto the Lord*, ſaith the Prophet *Joel*. Why? *For he is gratious and merciful, ſlow to anger, and of great kindneſs*, Joel 2. 13. As *Benhadad* was perſwaded by his Servants to proſtrate himſelf in ſackcloath to the King of *Iſrael*, though his enemy, with this Argument, becauſe they heard that the *Kings of Iſrael were merciful*, 1 Reg. 20.31. So, it muſt be the Evangelical promiſes of *Grace*, begetting an apprehenſion of mercy through Chriſt, that can bring a man to ſubmit, and proſtrate himſelf to the King of Heaven.

Now the Law being the ſtrict rule of *Juſtice*, and having concluded *all under ſin*, without either partiality or mitigation of rigour, pronounceth the Sentence of *death* againſt all malefactours, and ſo, in it ſelf ſeems as terrible as the Laws of *Draco* the *Athenian*, that were written in *blood*; begetting rather dread and fear, than yielding the leaſt ground for any hope of pardon; which made St. *Paul* call it, in oppoſition to the Goſpel, The Cauſe of *Wrath*, the *Miniſtration of Condemnation*, and a *killing Letter*: [a killing Letter] not *effectivè*, not directly, as a Cauſe in it ſelf, but *occaſionaliter* as *Aquinas* expounds it; which occaſion likewiſe is not *data*, given by the Law, but *accepta* taken by ſin, according to that of *Rom.* 7. 11. *Sin taking occaſion by the Law ſlew me*; for, ſin preſenting it ſelf to the view

view of the Soul, through the Law, appears like an Object beheld through red Glaſs, terrible, and *bloody*; and to behold tranſgreſſion only with ſuch *Spectacles*, is the ready way to deſperation.

'Tis only the property of the Goſpel, to come like *Noah's* Dove, with an *Olive-branch* of peace (taken from the *Branch of Jeſſe* the true Olive) in token of God's mercy, and that the waters of his Judgments are ready to abate: And therefore, the Song of the Angels, who firſt brought the good news of it, was of *Peace*, and *good will towards men*, Luk. 2.14. Which perhaps made the Apoſtle ſtyle it εὐαγγέλιον τῆς εἰρήνης, the Goſpel of peace, *Eph.* 6. 15. as alſo λόγος τῆς καταλλαγῆς, *the word of reconciliation*, 2 Cor. 5. 19. and, *the Goſpel of the Grace of God* (becauſe it certifies us of God's favour and Grace in Chriſt) *Act.* 20.24.

But whilſt we ſet up the *Goſpel* thus, we muſt not thereby pull down the *Law*, which Chriſt *came not to deſtroy, but to fulfil*; and which the Apoſtle did not *diſannul*, but *eſtabliſh*, *Rom.* 3. *ult.* 'Tis not therefore like an *old Almanack out of date*, but hath its excellent uſe ſtill; eſpecially, for direction of our lives, for conviction of ſin, and to ſend us to Chriſt. For this muſt firſt ſhew us what we are, and what we ſhould be, before the Goſpel can teach us how we may be ſuch: That muſt be firſt applied, like *wine* to ſearch the ſore, or like a *Corroſive* to eat out the dead fleſh; before this can pour in *Oyl* to ſupple, or bring a ſalving Playſter from the Phyſitian to make it whole. Matt. 5. 17. Gal. 3 24.

For the Law like a ſour Philoſopher diſcovers Nature's defects, although indeed, like the Prieſt and Levite, it only looks on the wounded man, and ſo leaves him; but, *Ubi deſinit Philoſophus, ibi incipit Medicus*; Where the Law ends, the Goſpel begins; and like the com-

compaſſionate *Samaritane* binds up the wounds of a broken heart, and a contrite ſpirit. So that the very fear of puniſhment, ariſing from the Law, may be of very good uſe ſometimes. For, as the *Scythian Rebels* were reduced to obedience by the fear of *Whips*, which their Maſters preſented to them; ſo may the Rebellious Servants of God, with the terrors of his Scourge: which God in mercy ſometimes turns to a good uſe; like a skilful Phyſitian, extracting a wholſome Medi-
1 John 4.18. cine out of deadly Poyſon; For indeed, unleſs *Love* come and drive out that *Fear*, the *ſorrow* that ariſeth by it
2 Cor. 7.10. will prove but *worldly*, which worketh *death*: but if faith which worketh by love, once come into the Soul, becoming then *Godly ſorrow*, it *worketh repentance to ſalvation, not to be repented of*: Faith to ſuch an one, being like the hand of Jeſus, that ſaved *Peter* from drowning, who before, for fear, was even at the point of ſinking; and which makes him, that he doth not any longer *love God for fear*, but *fears* him afterwards *for love*: and all this is done by the word of the Goſpel, the voyce
Act. 15.7. of Chriſt, which is able to raiſe a dead Soul out of the grave of ſin, to the life of Grace. Since therefore we are called to the participation of this powerful Goſpel, we ought highly to eſteem of it, and not *neglect*, but readily embrace the means offered by it for our Salvation: which was the ſecond particular.

The uſe of the Doctrine, That we muſt not neglect this means, but lay hold, and make uſe of it, to *work out our Salvation*; We muſt not *neglect ſo great Salvation.*

2. *Part.* Though it be a Concluſion as true as received, that in natural actions, *Cauſæ ſecundæ nihil agunt ſine concurſu primæ*; and in Spiritual, That *Salvation is the immediate work of Chriſt*, Heb. 5. 9. Yet by conceſſion,

ſion, and attribution, is it likewiſe no leſs true, That as other Creatures have their proper operations, to their particular ends; ſo hath Man alſo, to his ultimate end, *Salvation*; God ſweetly working in ſecond Cauſes, according to their ſeveral natures, and diſpoſitions, whether neceſſary, or free, and contingent. So that two ſubordinate Cauſes may produce one and the ſame effect, by one and the ſame action: The ſame, I ſay, *ex parte termini*, in reſpect of the thing produced; though not *ex parte principii*, in reſpect of the Principle producing.

Wherefore, Exhortations to faith, and obedience, expoſtulations, promiſes, and pathetical intreaties, in holy Scripture, are no idle, and counterfeit impoſtures, but ſerious invitations, requiring ſomething to be done of us. *Qui creavit te ſine te, non ſalvabit te ſine te:* *Auguſt.* God that made us without our ſelves, will not ſave us, unleſs we do our endeavour. For in things concerning Salvation, God doth not exerciſe his irreſiſtable power, ſo far, as to carry men to Heaven againſt their wills; but the ſweet attractions of his infinite love, muſt make us willing to uſe thoſe means which he preſcribes for attaining the end. (In preſſing this, miſtake me not) I am no φυσικος, I extol not here the power of Nature, or of Free-will, St. *Paul* hath taught us to conceive more truly of our natural infirmity. That *of our ſelves we are not able to think a good thought*, much leſs able to perform any good work.

But this it is, which I urge, that, It is not the vain talking of God's unſearchable Decrees, or the curious ſpeculations about his ſecret Will: but the practiſe of his revealed Will, and doing our endeavour to live according to his Word, that muſt bring us to be ſaved at the laſt. *Non eſt bonæ & ſolidæ fidei, &c.* ſaith *Tertullian*, 'Tis not the part of a ſolid and

ſound faith, ſo to refer all things to the will and pleaſure of God, as if there were nothing to be done by us. He that ſhall deſire with *Balaam* to die the death of the righteous, without living the life of the righteous, is but like the ſilly Countrey-fellow in the Fable, who calling upon *Hercules* to help his cart out of the mire, would neither whip his horſe, nor heave at the wheel himſelf. *Ludovicus* a Learned man in *Italy*, not well conſidering this order that God uſeth, grew to this deſperate reſolution, *Si ſalvabor, ſalvabor*, If I ſhall be ſaved, I ſhall be ſaved, though I live as I liſt; but afterward falling ſick, he ſent for the Phyſitian, who being made acquainted with his former Opinion, anſwered him in his own Dialect, *That if he ſhould live, he ſhould live without taking his Phyſick*; and if he muſt die, it muſt be ſo; and therefore need not uſe any means for recovery. *Ludovicus* muſing in his bed of the matter, was at laſt convinced in his Conſcience, that as means were to be uſed for the health of his body, ſo likewiſe for the ſalvation of his Soul; whereupon he recanted his former opinion, took Phyſick, and was happily cured of his bodily Diſeaſe, as alſo of that Diſeaſe of his Soul.

There are many in the world, whoſe actions, I fear, are probable Symptoms that they are ſick of *Ludovicus* his Opinion, that can ſay, *They rely upon God for Salvation*, and yet do the work of the Devil, to whom I could wiſh his Phyſick, if ſo be it might cure'em of that Diſeaſe. We muſt know, that none go now to Heaven, as *Elias* did, hurried in a Chariot; nor like St. *Paul*, rapt up thither by a violent motion: No, as the *Civilians* ſay of their Law, ſo may we ſay of the Goſpel, *Non ſcribitur dormientibus, ſed vigilantibus*, it is not given for dull ſleepers, as if men might go to Hea-

Heaven in a dream, but for ſuch as being awake, may walk according to the ſame. Living therefore now in the time of Grace, wherein we enjoy the means of Salvation; let us not abuſe the goodneſs of God, nor *turn his grace into wantonneſs*; but let us be allured by his loving kindneſs, *to walk worthy of the Lord*; and that *our converſation, may be ſuch as becomes the Goſpel of Chriſt*, Philip. 1. 27. And this Argument St. *Paul* urgeth to his *Romans*, *Rom.* 13. 11, 12. *It is high time*, ſaith he, *to awake out of ſin: for now our ſalvation is near; the night is ſpent, the day is at hand, therefore let us caſt off the works of darkneſs, and let us put on the Armour of light*; as if he had ſaid, *Behold, now is the accepted time; behold, now is the day of ſalvation; the night is paſt, the dark* ſhadows of the Law are vaniſhed; *the day is at hand*, the Sun of Righteouſneſs is riſen, and the light of his Goſpel ſhines amongſt us; therefore *let us caſt off the works of darkneſs*, and *let us walk as Children of light*; as he exhorts with the ſame reaſon his *Epheſians*, Eph. 5. 8.

Jude v. 4.

Col. 1. 10

The moſt perſwaſive Argument to beget love, is love it ſelf; becauſe the perfection and force of it, conſiſts chiefly, ſaith the Philoſopher, *in vi unitivâ*, in uniting it ſelf to the Object, and the Object to it. Now that God ſhould prevent ſinful men with the riches of his mercy, by giving them means of Salvation, before they could expect, or deſerve them, is the higheſt point of love the underſtanding of man can conceive; for what greater love could fleſh and blood deſire, than that the Son of God ſhould become the Son of Man, and, for our Redemption and Salvation, ſuffer that voluntarily in our fleſh, which unto fleſh and blood ſeems moſt diſtaſtful. His loving-kindneſs then to us ſhould be a *Loadſtone* to draw our love to him; which Load-

ſtone, unleſs we touch it with neglect, and contempt, (the very Garlick of *Egypt*, to hinder the force of it,) would unite even a very heart of iron, by unfeigned Obedience to his Will. The gentle entreaty of a loving Father, uſeth to prevail more with an ingenuous Son, than a threatning command; and ſhall the ſurpaſſing love of God our Father propounded unto us, prove ineffectual, and fruſtrate? Oh! Let the ſweet promiſes of the Goſpel, tendring Salvation to us, and the gentle entreaties of God's love, allure us to Evangelical Obedience; and to *work out our Salvation with* a filial *fear, and trembling*. If the very ſight of the King of *Moab* ſacrificing his Son, moved his enemies to leave their ſiege: O let the meditation then, of the King of Heaven's ſacrificing his Son for us, much more move us to leave our ſins.

a Reg. 3.27.

If we will not believe him on his *bare word*, he *ſwears* unto us, That *as he lives, he deſires not the death of a ſinner, but that he return from his wickedneſs and live: Why will ye die, O ye houſe of Iſrael?* Doe but *come unto me, being heavy laden, and I will eaſe you.*

Ezek. 18.3.31

Mat. 11.28.

Methinks ſuch pathetical ſtreyns, ſhould diſſolve even a heart of flint, into melting tears; wherefore give me leave to uſe St. *Pauls* perſwaſive intreaty, drawn alſo from the love of God, *Rom.* 12.1,2. *I beſeech you, Brethren, by the mercies of God*, (not by his power or juſtice) nor by any other attribute of Majeſty, but by the ſweet mercies and love of God (*I beſeech you*) *that you preſent your bodies a living ſacrifice, holy, and acceptable unto God, and faſhion not your ſelves like unto this world*, (this evil wicked world, as the Apoſtle calls it,) *but be ye transformed by the renewing of your minds*; for ſince he draws us with the *Cords of his love*, let us ceaſe to draw iniquity with *Cords of vanity*: and like the

the *Spouſe* in the *Canticles*, being *drawn by him, let us run after him*; eſpecially ſince he exerciſeth his patience and long-ſuffering towards us, expecting our converſion, and *not willing that any ſhould periſh*, 2 Pet. 3. 9.

The time was, when many deſired to ſee, and to hear thoſe things that we do, and could not; for to us living under Grace, in the glorious Sun-ſhine of the Goſpel, God manifeſts himſelf more clearly, than ever he did under the Law: For, though he went before the *Iſraelites*, and his Glory appeared unto them; yet it was *in a Cloud*, Exod. 16. 10. Yea, to *Moſes* (whom *Trebellius* calls, *ſolum Dei familiarem*, the only man that God was e're familiar with,) yet even to him he appear'd *in a Cloud*, *Exod.* 24. 16. All thoſe days were over-caſt, and cloudy; we read of no *Sun-beams* that ever came into the *Tabernacle*, for 'twas all covered with ſeveral *coverings*, & a *Cloud* likewiſe covered thoſe coverings, *Exo.* 40. 38. Yea, even in the place where he moſt clearly expreſs'd himſelf, even *within the Veil*, before the Mercy-ſeat, there alſo he appeared *in a Cloud*, *Levit.* 16. 2. Exod. 26.

But ſince Chriſt, the Sun of Righteouſneſs is riſen, all theſe Clouds are diſpell'd; *Velata ſunt revelata*, the *Cloud* is removed from the *Tabernacle*, the *Veil* is taken from *Moſes* his face, the *Veil* likewiſe of the *Temple* is rent; ſo that cloudy, and obſcure things, are made clear as the noon-day. For after Chriſt's Nativity, as the natural days begin to lengthen, ſo ſince then the days of Grace have lengthned ſo, that they have been like the days about the Pole, without any night. Let us therefore imitate the Inhabitants near the Pole, who (as *Procopius* relates) after their long night, which laſteth for many nights together, when the Sun returns again, deck them-

themſelves for joy, in their beſt apparel; So let us, who after a dark night of Superſtitious ignorance (not for many moneths, but for ſome hundreds of years) have had the Goſpell's bright beams ſhine again unto us, which for theſe hundred years, like *Joſhuah's-Sun*, hath ſtood ſtill in our *Gibeon*, and never ſet; let us therefore, now for ſhame, caſt off the ſinful rags of the old man, and be cloathed with the garments of the new, with the garment of Righteouſneſs, with the Wedding-garment of Faith, and Repentance; yea, *Let us put on the Lord Jeſus, walking uprightly as in the day*, Rom. 13. 13, 14. Let us thus, yea thus, expreſs our thanks to God, that we were born in bleſſed and happy times, under the means of Grace and Salvation.

Joſh. 10, 12.

Socrates was very thankful, that he was born in *Athens*, becauſe 'twas the moſt famous Uniuerſity then in the world, though ignorant of the true God. *Philip* of *Macedon* rejoyced much, that his Son *Alexander* was born in the time of *Ariſtotle*, though he was to learn of him nothing but *Philoſophy*. How much more ought a Chriſtian to rejoyce, and how is he more bound to be truly thankful, That he was born in the Golden times of the Goſpel, and under the means of *Grace*, which tender to him Salvation, and a Kingdom? A Kingdom, I ſay, which ſhould methinks skrew up the moſt leaden, and dull ſpirit, to a holy ambition; for what will not men attempt, to gain an earthly Kingdom? *Cæſar* for the obtaining of a Crown, would permit a man to break his Oath. Pope *Sylveſter* the Second, as *Platina* reporteth, and *Alexander* the Sixth, as *Balæus* tells the Story, gave their Souls to the Devil, for the purchaſe of a Popedom; I could tell you what *Phocas* did for an Empire, & what *Richard* the Third, and others ſince have done for an Uſurped Scepter; Now, if men will venture their lives,

and

and give away their Souls, which are worth the whole world, for an earthly Kingdom, which though never ſo large, is but a Needl's point in reſpect of Heaven, what ſhould a Chriſtian do? yea, what ſhould he not do for an immortal Crown reſerved in the Heavens, that fadeth not away? Let us not like the *Indians*, ſell ſuch rich Jewels, for the painted toyes of the World, but ſeeing God gives us means, and Grace by the preaching of the Goſpel, to obtain ſuch a Crown; Let us embrace the occaſion, and, in the Phraſe of my Text, *Let us not neglect ſo great Salvation*; for if we do, *We ſhall not eſcape*: Which is the Third particular, *The Reaſon to inforce the Uſe*; Which I ſhall branch into three heads: 3. *Part.*

We have means of ſalvation offered, let us not neglect, but embrace them;

1. *Leſt we be taken from them.*
2. *Leſt they be taken from us.*
3. *Leſt by neglect of the means*, and contempt of God's Grace, we draw upon us, the heavier judgment, both here, and hereafter: *We ſhall not eſcape*;

For,

1. Firſt, We may be taken from the means, for man's life is but *breve ſuſpirium*, but a ſhort panting for breath; ſo ſhort, that the wiſeman allots no time to live, but only *a time to be born, and a time to die*; as if our very *Tomb* ſtood in our *Mother's womb*, and our *Cradle* in our *Grave*.

Wherefore when God tenders us Salvation by the word of his Grace, we muſt not anſwer him ſlightly, and careleſly, as *Agrippa* did *Paul*, *To morrow I will hear thee more, concerning that matter.* For alaſs! How many have ſeen the Sun-ſet, with the Rich man, that never

never ſaw it riſe again; and have ſeen it riſe with the men of *Sodom*, that never ſaw it ſet? *That* therefore *we doe* (as Chriſt ſaid in another caſe) we muſt *doe quickly*: For though the marrow now flow in our bones, and our blood be hot in our veins, and we empriden our ſelves in the ſtrength and flowr of Nature; yet may we ſuddenly drop down into the Crave, and ſo *all our thoughts* of laying hold of Salvation, *periſh*. For how many young men, I fear, are now in Hell for their neglect? that thought to have been better when they came to be old.

This Argument is ſo confirmed by daily experience, that the urging of it requires no longer diſcourſe; *Dum loquimur, tranſit vita*, whilſt we are ſpeaking of it, *Our time paſſeth away, and we are gone*: Neglect not therefore, the means of Salvation, but preſently lay hold, leſt we be taken from them.

Secondly, Leſt the means be taken from us, both inward and outward: For the *Spirit* of Grace, as it *bloweth where it liſteth*, ſo likewiſe *when* it liſteth, and will not run Lacquey to wait upon man's pleaſure: for as there is a time, when God will be found, *Iſa.* 55. 6. ſo there is a time, when he *will not be found*, *Prov.* 1. 28. Slip not therefore the time of thy viſitation; thou mayſt have that offered to thee, in one moment, which as thou embraceſt, or neglecteſt, may either make, or marr thee for ever. *God indeed never forſakes any, as long as they do not forſake him*, 2 Chron. 15. 2. But if men once requite his love with contempt, and with rejection; he will puniſh them with pœnal dereliction; if they do not add their endeavour, he will ſubſtract his favour.

Wherefore cheriſh all holy motions, and embrace all good occaſions, which may beget ſuch motions; doe not

not *grieve*, *nor quench the Holy Spirit of God*, leſt he withdraw Himſelf, and the miniſtration of his Goſpel from thee, as 'tis called, *The miniſtration of the Spirit*, 2 Cor. 3. 8. For God threatned the Church of *Epheſus*, that he would *remove their Candleſtick*, *unleſs they repented*, Rev. 2. 5. And ſo he threatned the houſe of *Iſrael* for the contempt of his word, by the Prophet *Amos*, that he would ſend a *famine* in the Land, not a famine of *bread*, or a thirſt of water, but of hearing the *word* of the Lord, when they ſhould wander from Sea to Sea, and from the North to the Eaſt, running to and fro to ſeek the word of the Lord, and yet ſhould not find it, *Amos* 8. 11. For if his Vineyard after planting and pruning, digging and dunging, ſhall bring forth nothing but *wild grapes*, in ſtead of good fruit, he will take away the *hedge* thereof, and break down the *wall* thereof, (the hedge of Diſcipline, and the wall of Government) and *will lay it waſte*, Iſai. 5. 1, 2. Or if his Tenants to whom he let out his Vineyard, kill his Servants, ſtone his Prophets, and not reverence his Son, he will *miſerably deſtroy theſe wicked men*, *and will let out his vineyard unto other husbandmen*, *who ſhall render him the fruits in their ſeaſon*, Mat. 21. 41. How is *Sodom*, that was once as fair as the *Garden of Eden*, and as pleaſant as the valley of *Egypt*, where righteous *Lot* dwelt, (and doubtleſs ſhewed them the way of Salvation) how did *Hell deſcend* out of *Heaven* upon them for their contempt? And how was it turn'd into a ſtinking fen? How is *Jeruſalem*, that was once the place of God's worſhip, the place where his *Honour* dwelt, become a heap of *ſtones*? and the holy Temple a den of ſavage Beaſts? How doth *Judæa*, and the Land of *Paleſtina*, groan at this day, under the Tyranny of *Zijm* and *Ochim*, *Turks* and Infidels? How many *Aſian* and

Eph. 4. 5.

2 Pet. 2. 7.

Gen. 13. 10.

Eſai. 13. 21.

African-Churches, that were famous in the Apoſtles times, how are they quite raz'd, and ruin'd, having no other defence, but a few *paper walls* of a little *Hiſtory* to maintain their Memories: And from theſe Examples (and others that I could give you) we may well reaſon thus with our ſelves, That, if *Judgment began thus at the houſe of God*, and *ſpared not the natural Branches*, for their neglect, and contempt; Can we think, that it will ſpare the ingrafted? If God ſent a Bill of Divorce, and forſook his firſt Love, the Church of the Jews; May his latter Spouſe, the Church of the Gentiles, preſume to eſcape, if ſhe prove alike diſloyal? If it hath been done thus to the *green tree*, *what ſhall be done to the dry?*

If the Holy City, the City of God, and his Temple there, have been made a ſpectacle of Divine Juſtice; Can we think that our *Babylon*, if it had continued *Babylon*, a City of confuſion, could have ſtood long? If thoſe Eaſtern Churches had their *Golden Candleſticks* removed, Can the Weſtern think that her *Lamps* ſhall continue for ever? I am ſure, that the cauſe of their overthrow, and the ruine of the moſt glorious Kingdom, and Churches in the world, hath been their ſins; That *Trojan Horſe* within the walls, hath ever ruin'd the City, and can we think that our tranſgreſſions will not call as loud for vengeance, as others have done? *Quandò uberior vitiorum copia?* When was there ever ſeen, a greater Crop of iniquities? Though they have been cropt, and cut, for divers years together, with the ſickle of God's ſharp, and ſevere judgments; yet they have grown the thicker, and their heads appear ſtill, Hereſie and Schiſm, Profaneneſs and Atheiſm, ſtill in the Church; Injuſtice and Oppreſſion, Perjury and Lying, Pride and Hypocriſie, Drunkenneſs and Wantonneſs,

neſs; Envy, Hatred, Malice, and all Uncharitableneſs, and what not, in the State.

And ſhall not God viſit for theſe things? Shall not his Soul be avenged on ſuch a Nation as this? Jer. 5. 9. Can we think, that a houſe infected with ſuch kind of Leproſie, will not be pull'd down at laſt? For my own part, I think iniquity ſo much abounds, that I wonder the world it ſelf hath ſtood thus long. Let me therefore, take up the Preface, of almoſt all the Prophet's Sermons for a concluſion of this, *Hear the word of the Lord, ye houſe of Iſrael, ye houſe of Jacob*; and, that whilſt 'tis called *to day, hearken unto his voice, and harden not your hearts:* Since there is light ſtill ſhining among us, let not men any longer *love darkneſs* John 3. 19. *rather than light*, leſt the *Glory depart from our Iſrael, and the Ark of God's preſence*, the light of the Goſpel, be taken from us; for then, as the *Barbarians* in the *Eaſt-Indies*, ſeeing the great *Eclipſe* in the year 1600, are reported to have faſted, and wept, crying out, *O nos miſeros, quoniam Draco devoravit Solem!* So, if we ſhould ſuffer ſuch an Eclipſe of the Goſpel (*Capite & Caudâ Draconis*) by *that red Dragon* with ſeven Heads, that *draws with his Tayl the third part of the Stars of Heaven*; How would our mirth be turned into much mourning, and the Songs of our Temples, into howlings and lamentations? I will not prognoſticate any ſuch *Eclipſe*, God forbid, that it ſhould ever appear above our *Horizon*, ſo long as the Sun or Moon endureth. Yet this we may ſtill juſtly fear, that, unleſs the croſs motions of our hearts become retrograde from ſinful courſes; unleſs the words of our mouths prove more cœleſtial, and uniform, tending to peace, uniformity, and unity; and unleſs the actions of our lives paſs from their Diametrical oppoſition to God, and his Grace,

and become more regular to the *First Mover's* Will. I ſay again (and mark it) that we may ſtill juſtly fear a partial, if not a total *Eclipſe* of this glorious light, which hath a long time ſhined in our darkneſs; if our darkneſs apprehend it not, and if we do not apprehend it, we ſhall not *eſcape* beſides unpuniſht: Which brings
2. Part. me to the Third and laſt particular, That by the *neglect* of the means of *Salvation*, and by the contempt of God's Grace, we ſhall yet draw upon us the heavier Judgement.

What our high Prerogatives and Bleſſings have been, wherein for fourſcore years we have out-vied the felicity and pride of Forein Nations, the world can teſtifie; though ſome were ſo blind that they could not ſee it, till they found it true by the want of it. What wonders God hath ſince wrought to reſtore us to it again, I will not here tell you; If ye do not know them, ye are unthankful; and yet more unthankful, if ye do not acknowledg them. Howſoever, thus much ye muſt needs know and acknowledg, That God in the darkeſt and worſt of times, ſtill *ſhewed his word unto Jacob, and his*
Pſal. 147. 19, 20. *ſtatutes and Ordinances unto* our *Iſrael*; *He did not deal ſo with every Nation, neither have the heathen had the knowledg of his Law.* But we muſt know withal, that where God beſtows greater means of Grace, there he expects a greater meaſure of holineſs; where he confers
Bernard. a greater portion of gifts, there he requires a greater proportion of grace. *Quot dedit in radice fibras, tot requirit in brachiis ramuſculos*; Look how many ſprigs he beſtows upon the roots, ſo many twigs he requires on the branches. And the Poets by the ſame Analogy would needs have *Briareus* to have an hundred *hands*, to whom they had given *fifty bellies*; for, *To whomſoever much is given, of him likewiſe ſhall be much required,* Luk. 12. 48.

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If therefore God's *bleſſings* make us grow rather *wanton*, than thankful; if we turn the *dew* of his Grace into a *rank paſture* to fat our ſelves in ſin; if the *Oyl* of his mercy, make us more *nimble* in feats of impiety, than active in his ſervice; and laſtly, if his Prophet's *invitations*, and tenders of Salvation cannot *woo*, or win us, to lay hold on it, but their Sermons, eſteemed no better than *Caſſandra's* Propheſies, or like *Paper-bullets* ſhot againſt a *brazen wall*, can nothing prevail: Then will the Lord himſelf come, in the fierceneſs of his wrath, like a man of War; and draw a Sword, like the Sword of *Saul* or *Gideon*, which never return'd empty from the blood of the ſlain, or the fat of the mighty: for the *wrath* of God kindles out of the *aſhes* of his flaming love deſpiſed; and he that forbore his own beloved people *fourty years* in the *wilderneſs*, yet becauſe after they had ſeen his Glory, and his miracles, they had notwithſtanding *tempted him* no leſs than ten times; He *ſware in his wrath, that they ſhould never enter into his reſt*; yea, afterward for abuſing his mercy, he was ſo incenſed againſt them, That if *Moſes* and *Samuel* had been their Advocates to beg their pardon, yet he *would not be entreated*, *Jer.* 15. 1. But out they ſhould go, to *Death*, and to the *Sword*, to *Famine*, and to *Captivity*, *Ver.* 2. And then cries the Lord by his Prophet there, *Who ſhall pity thee, O Jeruſalem? who ſhall bemoan thee?* Who! Why ſhall not God, who is the God of pity? No, ſaith God, at the ſixth Verſe; *Thou haſt forſaken me, and gone backward; therefore will I now ſtretch out my hand againſt thee, and deſtroy thee:* For when the ſins of a people are once come to a *crimſon* die, then God fills them a Cup of *red wine* to drink; when they are once *ſettled upon their lees*, then he pours out the *dregs of his wrath.* For as ſweet things, Num. 14. 22. Pſal. 75. 8.

as

as Honey, *&c.* not well digeſted, turn into Choler; ſo the ſweetneſs of God's mercy abuſed, turns at laſt into the bitterneſs of judgment, and Choler of diſpleaſure: And as Phyſick, if it do not work upon the Diſeaſe for the curing of it, becomes it ſelf a Diſeaſe, and at leaſt increaſeth it; So God's loving-kindneſs abus'd, and Grace hindred in the operation that it hath about the cure of the Soul, increaſeth the ſin, and turns to a greater puniſhment; for men do but heap, and *treaſure up to themſelves* by it, *wrath againſt the day of wrath*, Rom. 2. 5. For, like *Tamberlin* the *Scythian*, if his white Flag in token of mercy, and his red Flag menacing deſtruction, cannot bring men to ſubmiſſion; then he takes his black Flag, the Meſſenger and Enſign of Death, and chargeth his Sword to eat up their fleſh, and his arrows to drink up their blood. And hath not the *deadly Arrow*, and the *Sword* of the Lord, as the *Peſtilence* is called (*Pſal.* 91. 5. and 1 *Chron.* 21. 12.) have they not been even drunk with our blood? What havock and deſtruction have they made of late, in our *Engliſh* world? where not only *thouſands, have fallen beſides us, and ten thouſands at our right hand*, but ten times ten thouſand, yea, I believe double the number that fell in *David's* time, hath fallen this laſt year in our *Iſrael*; and yet *God's anger is not* quite *turned away, but his hand is ſtretched out ſtill*: And if we be not bettered by this Correction, we may be *conſumed*, for ought I know, *by the means of his heavy hand*, and *his iron rod*, may *break us as ſmall as Clay in the ſtreets*; for, *Contemptum manet ſeverior vindicta*, They ſhall be ſure to pay for it, who requite his love and mercy with contempt and ingratitude: For, ſee what the Lord ſaith upon this account to the houſe of *Iſrael*, Amos 3. 2. *You, O Iſrael, have I only choſen out of all the families*

lies of the Earth; *therefore I will ſurely puniſh you for all your iniquities.* The Reaſon ſeems ſtrange; *you have I only choſen, therefore will I puniſh you*; one would have thought, that he would have ſaid, Therefore will I ſpare you: Yet *Calvin* and *Pelicanus* give this Reaſon why God threatned to puniſh his own people more ſeverely than others, *Quia tot beneficiis obſtricti, non reſpondebant Dei expectationi*; becauſe being more deeply obliged by many favours from God, they did not anſwer his expectation, but contemn'd the riches of his Grace. *Tantò major ſequetur Pœna, quantò major præceſſit Gratia*, ſaith *Ferus*, By how much the greater Grace hath gone before, by ſo much the greater puniſhment ſhall follow after. To this I may add that place in *Ezek.* 9. 6. Where the Lord Commands the men with the ſlaughter-weapons, to *begin to deſtroy at his Sanctuary*; They were to begin to deſtroy there, becauſe that was the place he had moſt manifeſted himſelf in; neither (ſaith the Text there) *ſhould their eye ſpare, nor have any pity*, ver. 5. According to that in 1 *Pet.* 4. 17. That *Judgment* was to *begin at the houſe of God*, becauſe he had taken moſt care of that, and ſhewed moſt love unto it; and if it begin there (as the Apoſtle goes on) *What ſhall be the end of them that obey not the Goſpel of God?* They ſhall be ſure, not to eſcape, but be ſeverely puniſht. The reaſon of this is given, *Luk.* 12. 47. *He that knoweth his Maſter's will, and doth it not, ſhall be beaten* (not with a few, but) *with many ſtripes*; becauſe every degree of knowledg is ſo far from extenuating the leaſt defect of practice, that it aggravates the ſame: whereas ignorance (ſo it be not groſs and wilful) though it do not abſolve ſimply, yet it excuſeth partly many ſins: Our Saviour puts up a Petition to his Father in the behalf of his very Perſecutors, with

in loc.

in Mal. 3. 2.

a

Luk.23.34. a motive drawn from their ignorance: *Father, forgive them, for they know not what they do.* It was *Tertullian's* Apology for the Gentiles sins of Omission; *Si sciissent, fecissent*, If they had known the things of Salvation, they would have done them. And St. *Paul's*, for the Jews sin of Commission: *Si sciissent, non fecissent*; If they had known it, they would not have crucified the Lord of glory, 1 *Cor.* 2. 8.

Ignorance (saith the School) excuseth *à tanto*, from the degree of sin, though not *à toto*, not wholly from the sin it self; according to that of our Saviour in *John* 15. 22. *If I had not come and spoken unto them, they should have had no sin*; (not that they had been altogether innocent and blameless, but that their sin had been less hainous, and more pardonable;) but now (saith he) *they have no cloak* (*id est*, no pretence, or excuse) *for their sin*; for by so much is a mans sin the *fouler*, by how much his knowledg is the *clearer*; and therefore, if *ignorance* be beaten with *rods*; *sins* of *knowledg* certainly shall be punisht with *Scorpions*; Wherefore since God still sends his Physitians to tell us we are sick, and withal, with the Balm of *Gilead* to cure our mortally-wounded Souls; let us not reject the Sovereign-Medicine, and the all-healing Plaister; for then nothing but death attends us. If *Babylon* will not be healed, when God would have healed her; then God leaves her to her self, and *gives her over to destruction*, Jer. 51. 9. And woe be to a people, if *God depart from them*, Hosea 9. 12. That's the very curse of all curses, the bottom of the Vial, and the dregs of God's Vengeance. If God send his Embassadours and Heraulds to a City, to desire their Homage and due Allegiance, if they refuse to receive them, or to hear their words, it shall be more *tolerable* for them of *Sodom* and *Gomorrha*,

Bucer. } in
Calvin } loc.

morrah, in the day of judgment, than for that City, Mat. 10. 14. How did Christ whet his style to upbraid *Corazin* and *Bethsaida?* And with sharp threats of woe, grate their obdurate hearts? Only because of this, that his *mighty works* (and words too), had been *done*, and spoken there, and *yet they repented not*, Mat. 11. 21. For if God's favours, like the *Israelites Quails*, be cast about mens Tents, and they refuse to gather them; if the abundance of *Manna*, like the exuberance of *Nilus*, breed a barren-loathsomness, or a loathsom-barrenness; so that it be said of a Land, as it was said of *Greece*, That there was never less Wisdom in *Greece*, than when the Seven Wise-men lived in it; never less practice of Piety, than now when there is most preaching of Piety. The Antient of Days will then at last come, and plow up their flesh, and harrow their skin; and turn them, like *Babylon*, into a Cabin for Ostriches, and a Den for Dragons; for if his words of *instruction* cannot prevail, woes of *destruction* shall be our portion; if the *Golden Scepter* of his gracious mercy, held out unto us, cannot allure us to touch the top of it, and taste of his favour, his *Sword* of Justice shall execute Vengeance, and the *Rod* of his indignation shall *break us in pieces like a Potters vessel.*

For though God have *leaden feet* when he goes to punish, *festinans lentè*; and though judgment come limping, *pœna pede claudo*, as the Poet saith: yet when he strikes, he hath *iron hands*, and strikes with a vengeance; and *tarditatem pœnæ gravitate rependit*, the longer he is lifting up his Axe, the heavier, and the sharper will be the blow, when he lets it fall; in a word, Those *Trees* at whose roots the *Axe* is laid, if they bring not then forth good fruit, *He will hew them down*, and make them fewel for his burning fury; 'till Eternity it Mat. 3. 8.

ſelf have a period. Higher than this, or rather lower, I cannot go; and therefore this ſhall put a period to my laſt point: only I am loath to leave you there, or to diſmiſs you with ſo ſad a Meditation; for though I have met you now, as the *Angel* met with *Balaam*, with a drawn *Sword*, to turn men back from their evil courſes; and as St. *Paul* did his *Corinthians*, with a *rod*, to ſcourge thoſe that will ſtill go on; yet I deſire with the ſame Apoſtle, to cloſe in love, and in the Spirit of meekneſs.

1 Cor. 4.

Give me leave therefore, to ſpeak but one word more, *viz.* That God's Glory, and his preſence doth ſtill appear amongſt us; And, that he hath opened a *Door of hope in the valley of Achor* (*id eſt*) in the midſt of our diſturbances, and confuſed perplexities; (as the word ſignifies): If we will yet but hearken to him, and *turn from our evil ways, he will turn from the evil which he intended to do unto us*, Jer. 26. 3.

Hoſ. 2, 15.

Wherefore, ſeeing God gives us means of Salvation ſtill (both Temporal and Spiritual) and expects with patience our unfeigned amendment; Let me conclude all with that gentle Exhortation of the Apoſtle, 2 *Cor.* 6. 1. *I beſeech you, Brethren, that ye receive not the Grace of God in vain*; but that his goodneſs, beyond our expectation, ſhew'd unto us, may lead us to repentance: And the Lord give us all his Grace, that we may not now *Neglect ſo great Salvation.*

AMEN Lord Jeſus.

THE

THE WAY.

SERMON VIII.

Pſalm 39. 1.

I ſaid, I will take heed unto my ways, that I offend not in my tongue.

IT is concluded by a *General Councel* of Interpreters, that this Pſalm was penn'd by *David*: who though as a King he were clothed with Majeſty, yet, like an ordinary man, he was a *ſubject* to miſery, and wrapt in calamities: for whereas the King's Crown hath uſually but one Croſs on the top of it, his had many; ſo many, that he had ſunk over head and ears in the floods of affliction, had not the holy Oyl, poured on his head, kept the ſame above the waters.

To give you a Catalogue of his particular troubles, would be troubleſom for me to reckon, and tedious for you to hear; I might name them, *Legion*; or as *Leah* ſaid of *Gad*, *Behold a Company!* The paws of a

Bear, the jaws of a *Lion*, the Spear of *Goliah*, and the fear of *Saul*, which made him fly to *Nob*, from thence to *Gath*, afterward to the *Caves* and holes in the rocks: ſo that he was fain even to ſteal his life, and live like a *dead man*, under ground.

But *David's* patience, and his valour, conquered all; the Crown was at laſt placed on his Royal head: but after it was on, ready it was to be kickt off. For behold his *rebellious Son*, like another *Brutus*, would needs have ſtab'd his own Father; and his unnatural diſloyalty, under-propt with deviliſh Policie proceeded ſo far, that his diſtreſſed Father was forc'd to flie from his Palace at *Hieruſalem*, with a heavy heart, and full of ſorrow.

And now when the heighth of his grief deſerv'd rather the depth of compaſſion, than rayling reproaches: Behold foul-mouth'd *Shimei* entertains him with reviling curſes; and cowardly ſmites him *gladio oris*, with the ſword of the mouth, whileſt he was flying *ab ore gladii*, from the mouth of the ſword: This baſe Dog that fawn'd upon his Maſter, both before, and after, when he was in Command at home; but being now driven out of doors, he barks at him like a ſtranger,
2 Sam. 16. 7. with biting calumny. Ye may hear how the *Man of God* is branded by the ſpight of a deviliſh Tongue, for a *Man of Belial*; the *Anointed of the Lord* ('twas a marvel he call'd him not *Traytor*, as ſome of late have call'd their *Sovereign*) is tax'd for an *Uſurper*, and a cruel *Murtherer*. Thus did *Shimei* caſt dirt in the Royal face, and beſpatter'd him with lying ſlanders; he caſt
ver. 13. ſtones at him, ſaith the Text there, *ver.* 13. Yea, *Lapides locutus eſt*, he gave him ſuch hard words, as no ſtomack could ever have digeſted, but ſuch as *David's*,
Pſal. 39. 3. that was *ſet on fire with zeal*: And yet 'tis thought by ſome

ſome (though *Bellarmine* labour to clear him) that his good nature did hardly brook this provoking affront, without ſome ſparks of indignation; and, to ſay the truth, ſuch a baſe indignity, had been able to have ſtirr'd the paſſion of a Stoick, and ſtruck fire out of Patience it ſelf. So that we may conceive, that *David* had now not only fightings *without*, but a conflict *within*, the *fleſh* (like another *Abſolom*) rebelling againſt the *Spirit*: for, Could fleſh and blood put up ſuch opprobious ſpeeches, without ſo much as a retorſion? Is the Champion of *Iſrael* become ſuch a Coward, as to take the *Lye?* Yes, the Spirit tells him, that a man muſt go out of himſelf, that he may enter Heaven, whither *fleſh and blood enters not*; and therefore with an humble ſubmiſſion to God, he is content ſilently to ſuffer, rather than to revenge; and reſolves, though 'twere *pain and grief unto him*, to muzzle up his mouth, and bridle his *tongue*, that he may ſeem neither to take, nor to give offence; for, notwithſtanding all the indignities which he ſuffer'd by *Shimei*, and his other Enemies (which moſt of the Fathers think to be the occaſion of the *Pſalm*) he abſolutely reſolves, and ſays, That he *will take heed to his ways that he offend not in his tongue.*

in Loc. Coppen. in Text.

Apud Lorin. in loc. & Lyra.

Which words divide themſelves into two parts:

1. *David's deliberate reſolution*, [*Dixit*] he ſaid.
2. The buſineſs reſolv'd upon for execution.

Cajet. in loc.

Where we have,

1. An Act intended, That he would *take heed.*
2. An Object propounded; and that twofold:

1. Firſt, *General*, All *his ways*; where we have the *Univerſality*; *ways*, in the *plural*: And Secondly, the *Propriety*, *his own ways*; that he ſin not in them.
2. *Particular*, *his tongue*, that he offend not in that.

And firſt of his, *Dixit*, his Reſolution; in which point

point *David*, doubtleſs offended not, when he ſaid, that he would *take heed to his ways, that he offended not in his tongue.*

There is a twofold Saying, or word.

1. λόγος ἐνδιάθετος, The mental word, which is Thought.

2. λόγος προφορικός, The vocal word, which is Speech; *thought* being as it were the *iſſue* of the mind, and ſpeech as it were the *Midwife* of thought: And theſe two, are ſo nearly linkt together, that the ſame word, us'd in the Text, אמר, ſignifies both: which implies the harmony and conſent, that ought to be between the tongue and the heart; that the clapper of the tongue, if it be well hung, ſhould always ſtrike, as it was moved by the ſtrings of the heart: Interpreters do generally think, that *David* talked only to himſelf, in the ſecret of his heart; becauſe in the *third Verſe*, 'tis ſaid, that he *held his tongue, and ſpake nothing*: he onely *thought*, as the *Geneva* Tranſlation reads it, he *communed* with himſelf, *in the Chamber of his heart, and was ſtill.*

Coppen. in

Now, *Cordis canorum ſilentium*, as St. *Auguſtine* phraſeth it, The dumb language, and ſilent ſpeech in the heart, according to the School, is two-fold, either, *Dicere ſpeculativum*, to think only in a ſpeculative notion, that his ways were to be look'd unto in general, or *Dicere practicum*; upon a deliberate conſultation, and a practical dictate of the underſtanding, abſolutely to conclude, and reſolve in his will, that he would have a ſtrict eye over all his actions in particular; and this was holy *David's*, *Dixi*; which ſome expound, *Mecum propoſui*: Others, *Mihi ipſi promiſi*: A third, *Animo meo decrevi*; the moſt, *Firmiter apud me conſtitui*: All making up his ſetled purpoſe, and concluſion, his ſtrict promiſe with himſelf, and devout reſolution,

Ambr. Lyra. Coppen. Bellarm.

lution, to make the Law of his God, the rule of his life, and to *keep the doors of his lips*, according to the Prophet's own Phraſe, *Pſal.* 17. 3. *I am utterly purpoſed to keep thy Law, that my mouth may not offend.*

The ſtudied Speeches of the Orators of our times, do uſually end, and conclude with *Dixi*: Whereas the ſweet Rhetorician of *Iſrael*, makes it his *Exordium*; his Devotion begins with reſolution, and his Example ſhould be the pattern of every Chriſtian: The very Title of the Pſalm brings it down to us, εἰς τὸ τέλος, as the Septuagint renders the Title; becauſe (ſaith *Bellarmine*) 'was to be ſung not only in *David's* time, but *uſque ad mundi finem*, even by us, on whom the ends of the world are come.

And if ever reſolutions were needful, they are doubtleſs now, in this latter age of fickle looſneſs; wherein goodneſs wants no diſheartnings, and vice finds too much incouragement. *Doctor Reſolutus* (the Title of an old Schoolman) is fit to be taken up by every true Chriſtian, that he be fixt, and reſolute; for the unreſolved man (the ballance of whoſe judgment hangs in *æquilibrio*) is never long of one minde; but ſometimes of this, and ſometimes of that, as the ſhuttleneſs of his own giddy Brain, and the variety of ſeveral Objects move him; being like a *wave of the Sea*, which the wind of every Temptation toſſes up and down: ἀνὴρ δίψυχος, ἀκατάστατος, *Jac.* 1. 8. The wavering double-minded man, is unconſtant, unſettled, and confus'd (as the word ſignifies) in all his actions; he is troubled with the *ſtaggers*, and, like the flaming Sword, turns ſeveral ways; for he would fain ſeem and be thought to love God, and makes fair pretences, *&c.* yet his affections run after the world, and after his baſe and corrupt ends; he ſaith, he hopes well, and intends better; and yet he believes

Bacon.

Lapid. in loc. Jac.

Gen. 3. ult.

lieves ill, and doth worſe; whilſt he lifts one eye up to Heaven, he caſts the other down to earth: Like the Eſtridge in the Fable, he is neither for the Birds nor for the Beaſts, but ſtands in *bivio*, doubting which way to chuſe, whether *viam Regiam*, or *viam Erraticam*; being, by the way, neither fiſh, nor fleſh, but as the ſtream of the times go, he perhaps may be both. So that like a double-creas'd picture, look upon him on the one ſide, and you would ſuppoſe you ſaw the devout countenance of a Saint, or ſome glorious *Angel*; when as, walk but a little farther, and caſt your eye upon him again, and behold the Viſage of a Fool, or ſome ugly *Devil*.

Thus the want of Chriſtian reſolution makes a man inconſtant to God, and to himſelf; whereas a ſettled purpoſe of a faithful Heart, arms a man with ſtout and heroick courage againſt all oppoſitions the rude world can put upon him: This will ſupport him from being caſt down, in the loweſt ebb of diſcontenting miſery, and keep him from being lifted up, in the higheſt flood and ſpring-tide of proſperity: So that his Religion (*Socrates*-like) will always retain the ſame Countenance; he will neither follow a multitude to do evil, nor fear a multitude in doing good: But though all the world ſhould worſhip the God's beyond the flood, the Northern flood, and prove rebellious in their wayes; yet he, like *Joſhuah*, ſtedfaſtly reſolves, That *he, and his houſe will ſerve the Lord:* thus though the whiſperings of corrupt Nature prompted King *David* here to a juſt revenge, yet he reſolv'd rather, to put his Sword and his Cauſe into the hands of God; and debating the matter at the *Councel-Table* of his heart, he is ſway'd by Reaſon and Grace, to ſubmit in a quiet ſilence.

Joſh. 24. 15.

And

And ſo I paſs from *David's* reſolution, to the buſineſs reſolv'd upon for execution: Where there is,

1. *The Act intended*, That he would *take heed*, &c.

2. *The Object propounded*, in general, *to his ways*; Of which two, I ſhall ſpeak two ways:

1. *In ſenſu diviſo*; of each ſeverally, by way of Expoſition.

2. And Secondly, *In ſenſu compoſito*. Of both joyntly way of Propoſition: And firſt, Of the *Act*, That he would *take heed*; *I ſaid*, &c.

1. Where heed is to be taken, there's danger preſuppoſed; and when men are in jeopardy, they had need look about them, and watch to prevent it. The Hebrew word אשמרה (that comes from שמר) and the Septuagint φυλάξω, which the Vulgar reads, *Cuſtodiam*; and *Tremelius*, *Obſervabo*; imply a ſtrict watch and ward, a vigilant care and circumſpection, both over the thing to be kept, and againſt the danger to be prevented: Hence, ſome will have the Latine, *cautus*, to be the Anagram of *acutus*; and our Engliſh word, *Heed*, to come of the Greek ὦδη, becauſe he that is wary, is quick-eyed, and ſharp-ſighted to diſcover the leaſt ſuſpected miſchief; and the Etymologie may hold good, ſince βλέπω, I am ſure, ſignifies both to See, and to Beware, as in *Epheſ.* 5. 15. (which place may be a fit Gloſs of my Text, βλέπετε πῶς ἀκριβῶς περιπατεῖτε, Take heed (ſaith the old Tranſlation,) that ye walk warily: *See*, ſaith the new, that ye walk circumſpectly, not as fools (that are blind, and never conſider how they walk) but as wiſe (*ideſt*) ſuch as have their eyes about them, that are like ſo many *Argus's*, πολύμματοι, ἢ πανόπται, like the *four Beaſts* in *Rev.* 4. 6. full of eyes both before and behind: Eyes before, to look before they leap, by a conſiderate foreſight, and prudent conſultation, about

what they are to do; and eyes behind, to look back upon their ways already paſt, calling themſelves to a juſt account, by a ſtrict examination of what they have done, that ſo if they find themſelves any whit out, they may uſe ſome means to get into the way again, which is the ſecond Particular, *viz. The Object in General* of *David's reſolution*, [*his ways*;] *I ſaid, I will, &c. to my ways*, &c.

Now the word, *way*, is a beaten Metaphor through the whole tract of the Bible; and I find where the way is parted in *Mat.* 7. 13. of which place, we may uſe the words of the Poet, *Hic locus eſt, partes ubi ſe via findit in ambas.* The *Great Surveyer* of the ways, divides there the way of mankind into the broad way of deſtruction, and the narrow way of life; The firſt is the great *common-road* of the world, which lies all down-hill, *& facilis deſcenſus*, there's no great toil in going that way, but 'tis dark, and ſlippery, crooked and full of *by-paths*, where every man takes his own courſe, and follows the *way* of his own heart.

Virg.

The *ambitious* man goes in a *high-way*; the *covetous* earthly-minded fellow, goes in a *low dirty way*, ſo that he is all bemired, and even laden with thick clay.

The Drunkard keeps *no way* at all ſteddily, but falls into many; he is *out of the way* as the Proverb, and the Prophet tells us, *Iſa.* 28. 7. And there are divers beſides, that go *viâ novâ*, in a new way by themſelves, ſeeking for new lights, a new Goſpel, a new Church, and a new Chriſt; but theſe ways are all naught; and therefore in the words of St. *Paul*, 1 *Cor.* 12. 31. *I will ſhew unto you a more excellent way* than theſe, even the narrow way of life: and this is the *Old*, and the *Good way*, which runs quite through all the old Teſtament, 'till it end in the new; yea, it never ends, 'till, i'th end,

Jer. 6. 16.

it

it brings a man to the new *Jeruſalem*, *which is above*, and being *above*, requires labour and pains to climb up unto it: *Non eſt è terris mollis ad aſtra via.*

This is the *way of life*, and comprehends in it the whole duty of man: his Doctrinal way, what he is to believe, call'd the way of Chriſt, 1 *Cor.* 4. 17: his *practical way*, what he is to do, *Pſal.* 1. 1. yea, the whole courſe of Chriſtianity, *the way*, that ſome have call'd hereſie, *Act.* 24. 14. In a word, as in the Hebrew phraſe, *to walk*, ſignifies, either in general, to *live*, and to order a man's life; or in ſpecial, to live, and *walk* in ſome courſe or calling, and to profeſs ſome Religion; ſo a courſe of life, a *Vocation*, a Religion, yea, all our Actions, are called *a way.*

Now all theſe *ways* are; firſt, ſeriouſly to be conſidered of, that we find and go the right *way*: Secondly, diligently to be watcht over, that we neither wander, nor loſe the *way*, being once found: And thus the *Act*, and the *Object* are met together.

2. And ſo, in the ſecond place, I ſhall follow them, *ſenſu compoſito*, joyntly together, taking as much heed to my *way*, as I can, *that I offend not* in my courſe, whilſt I run them over.

1. And in the firſt place, we muſt take eſpecial care and heed, that we go not in the *way of Corah*, or *Balaam*, but that we take the right way; for go we muſt, one way or other, either as God commands, or as the Devil drives; Now the right way, is the way of God's Commandments, which is a *clean* and *pure way*, a *perfect*, and *undefiled way*, Pſal. 19. ver. 7, 8. but 'tis a narrow *ſtreit way*, for 'tis a *path*, *Pſal.* 119. 35. Upon which place ('tis *Bellarmine's* note) that as wild beaſts do not uſe to go in paths; *ita nec homines animales*, ſo carnal

Aug. Medit. pag. 265.

Pſal. 18. 30.

beaſtly-minded men, walk not in the paths of God's Commandments.

But alas! We may all ſay, as *Thomas* did to Chriſt, *John* 14.5. *How can we know the way?* For we are all both blind, and in darkneſs, and cannot ſee to tread one ſtep aright as we ſhould; 'tis true, that by nature every man is like a *loſt ſheep*, that hath erred and ſtrayed from the *right way*, Jer. 50.6. And therefore we had need to pray with our *Prophet*, *Pſal.* 25.3. *Shew me thy ways, O Lord, and teach me thy paths:* Indeed, God is a perfect *guide* that can no way err, *Qui nec fallere, nec falli poteſt*, whereas other Guides are all ſo *blinde*, that they'll lead us into the *ditch*, unleſs they follow him; and therefore the Apoſtle bids his *Corinthians* to be *followers of him*, as he was of Chriſt, who is *the way, and the truth*, and who *directs* both their, and our *going in the way*, and this he doth by enlightning our eyes; ſo that *in his light, we ſee light*, by his internal light within us, we ſee an external light, ſhining unto us in a dark place, *viz.* the light of his *word*, which is a *Lanthorn*, and *Candle*: held out before us, *to guide our feet into the way of peace.*

The *way* then, within the pale of the Church, lies open; 'tis not *Terra incognita*; for it hath light enough to diſcover it ſelf, and *if it be hid* to any (as the Apoſtle ſpeaks of his Goſpel) *it is hid to them that are loſt*; that have loſt their way, and loſt themſelves, and ſo muſt needs come to miſchief in the end.

Queſt. But when a man ſees the *way*, and hath a Guide to direct him, is he able to walk upright, and to take ſufficient heed unto his ſteps?

Reſolut. It ſeems our Prophet thought he could, for he ſaith, he will: ὃ τῇ βουλήσει ἐφικτὸν τὸ δύνασθαι κηρύσσω, ſaith *Juſtin Martyr*, *q.* 103. *Voluntas non eſt impoſſibilium*; he will'd

Q. 103.

will'd not that which he held impoſſible. Indeed the Will ſuffers no violence; *Volo*, hath no Imperative Mood, ſo what he will'd, he did willingly; yet he ſaid, *I will*; not by his *free will*, but by his *free'd will*: not by τὸ ἐφ' ἡμῖν, as *Juſtin Martyr* ſpeaks; but, as the Apoſtle calls it, τὸ ἐν ἡμῖν, by Grace that wrought the will in him: And therefore in *Pſal.* 119. 32. he ſays, he will *run the way of the Commandments*; but 'twas when God had *ſet his heart at liberty*: It ſeems, when he was bound in the chains of darkneſs, and cords of iniquity, he could not ſo much as go one foot forward in that way, but being once enlarged, and ſet at liberty, he runs then with cheerfulneſs: And thus having laid aſide every *weight that preſſeth down*, and the ſin that *hangeth ſo faſt on*, we may then *run with patience the race that is ſet before us*, Heb. 12. 1.

2. But, *Take heed in running*, there may be *more haſte than good ſpeed*; and therefore, being once in the right *way*, we muſt, in the ſecond place, take heed that we go upright; for only *he that walketh uprightly ſhall be ſaved*, Prov. 28. 18. The Apoſtle's word is ὀρθοποδοῦσι, *Gal.* 2. 14. (*i.e.*) *recto incedere talo*, in the Phraſe of the *Satyriſt*, to tread with a ſtreight and upright foot, turning neither to the right hand, nor to the left.

As we muſt not goe *awry with* St. *Peter*, *Gal.* 2. 14. ſo neither muſt we *halt* with the *Iſraelites*, 1 *Reg.* 18. 21 For he that goes but a little *awry*, will be quickly out, and he that *halts*, goes but *lamely* on: *Take heed therefore unto thy feet*, when thou entreſt into the *way* of righteouſneſs; ſee that thy affections, and thy intentions be upright, that thou go not whining on for ſome *by-ends*, nor halting between two opinions, expecting which way the wind will blow; but walk on in the uprightneſs of thy heart, following God, becauſe he is God;

God; and *preſſing forward toward the mark*, having *an eye upon the prize of the high calling*, Philip. 3. 14.

3. Which yields us a Third Caution, *viz.* that we take heed that we ſtand ſtill in the way: for walking is *motus progreſſivus*, a progreſſive motion; like the four Beaſts in *Ezechiel*, we muſt go, and go ſtreight forward, without returning, or *looking back*, *Ezech.* 1. 12.

Remember Lot's wife, Luk. 17. 32. As thou goeſt take heed of looking back, ſuch an one is *not fit for the Kingdom of God*, Luk. 9. ult. 'Tis an elegant invention of the Poet, how that *Orpheus*, being to bring his beloved *Euridice* from *Hell*, his deſire was granted him upon this condition, that he ſhould *never look back upon her*; and if he did, he ſhould loſe her; but he (longing to have his eyes where he loved) not perſevering ---- *avidusque videndi, Flexit amans oculos, & protenus illa relapſa eſt:* And verily, that Soul that muſt be kept from Hell, muſt go conſtantly and perſeverantly forward, and never look back upon any *Euridice*, any beloved wickedneſs whatſoever: we all *run in a race*, ſaith the Apoſtle, 2 *Cor.* 9. 24. and we muſt not run backward, nor downward, if we mean to get up to Heaven; no, we muſt not ſo much as ſtand ſtill, leſt while we go not forward, we chance to go backward; for the Chriſtian Traveller, walks like a man on a pair of ſtilts, ---- *Sublimi feriens ſydera vertice*; and ſuch an one muſt be always going; if he ſtand ſtill never ſo little, he will preſently ſtagger, and *let him that ſtandeth* ſo, *take heed leſt he fall.*

4. And that is a Fourth, and main Caution to be had, *viz.* to *take heed to our ways* ſo, that we do not catch a fall: for that not only ſtays us in our journey, but diſinables us to walk on in our way. *Mephiboſheth* caught a fall from his Nurſes lap, and halted of it all his

2 Sam. 4. 4.

his life: yea, *Adam's* fall, made not only himſelf, but all his poſterity lame for ever after. Now the ſmalleſt ſins are παραπτώματα, *lapſus*, ſlips at leaſt: but Groſs offences, that lay waſte the Conſcience, they are grievous falls; almoſt from the top of *Jacob's*-Ladder, to the very bottom; ſo that it muſt be God's eſpecial Grace, if ever we riſe again. The beſt men have their ſlips, and failings out of weakneſs; yea, ſometimes their falls: *David* I am ſure had two or three deſperate falls together; he fell from the top of his Palace, into the bed of *Bathſheba*; and he fell ſo ſoft, that for the preſent he felt not the harm: yet afterward, he was ſo feeble with it, that he ſtagger'd; If he did not fall again, in making *Uriah drunk*; and after his *drinking*, he became ſo *dry*, with diſtemper'd *heat*, that nothing but *blood* could quench his *thirſt*. 2 Sam. 11. 4.

Theſe falls put all his bones out of joynt, and there was no ſound part in his body: in ſo much, that had not his Phyſitian been the more merciful in purging, and waſhing, and healing his wounds, he had never been able to have got upon his leggs, or walk'd one ſtep again in the *path* of righteouſneſs: But being once recovered, like a Child that had caught a fall, he was the more wary afterward, and was loath to go one ſtep alone, unleſs God his Father, led him by the hand; and therefore we hear him ſo often cry unto God, that he would *lead him in a plain path*, and that his *good Spirit would lead him unto the land of righteouſneſs*; the path muſt be plain without rubs, and he deſires alſo to be *led by the Spirit*, which might ſupport and ſtrengthen his *feeble knees*, that if he *fell*, he might not *be caſt down*, *the Lord upholding him with his right hand*, Pſal. 37. 24. Pſal. 27. 11. Pſal. 143. 10.

5. Through the aſſiſtance of whoſe Spirit, that we may

may walk the more circumſpectly in our ways, we ought to have a moſt eſpecial care, and eye, againſt thoſe ſins, which the inclinations of our natural conſtitutions are moſt prone to fall into, and to take heed of thoſe vices, which ſome ill contracted cuſtome, or the courſe of our particular calling, or the current of the times, do uſually give occaſion to tempt us unto: for, as in every man there is one Element, one Humour, and commonly one Paſſion predominant; ſo likewiſe one work of darkneſs, and one way of *death*; for though the whole world be full of ſnares, yet the Devil ſets traps, eſpecially, in thoſe ways of ours which we are moſt us'd to walk in, and takes advantage of all ſutable opportunities, whereby to enſhare us.

Bolt. Lect. of walking with God, pag 35.

Hath God therefore bleſſed thee with *abundance*, that thou haſt the world in a ſtring? Take heed of the baits of pleaſure, which the Devil caſts before thee, as *Hippomanes* did his *Golden Apples* before *Atalanta*, to make thee ſtoop down in that way, to hinder thy courſe, and ſo to loſe thy prize; theſe *Syrens* enchaunt many thouſands, who are ſailing with a proſperous gale, through the Sea of this world, that they ſtop their courſe, and never arrive at the Haven of happineſs; being *lovers of pleaſures, more than lovers of God*, 2 *Tim.* 3.4.

Again, Is thy *Nature hot and cholerick?* Take heed leſt ſome ſpark or other, ſet not that *Gun-powder* on fire, which will blow up thy *Reaſon*, and turn it into madneſs.

Is thy ſpirit *active*, and prompts thee to *aſpiring thoughts?* Take heed, thou doſt not climb by indirect and crooked *ways*, though 'twere to gain a Crown.

Is thy temper *Cold*, and diſpoſes thee to *Hypocondriacal-Devotion*, that thy very pace, and look, ſpeaks no-

nothing but Mortification? Take heed of *Superſtition.*

Art thou by Nature *Temperate*, and liveſt *retired* to thy ſelf? Take heed, that thy profit be not the greater part of thy judgment, and that the ſtrings of thy *Conſcience*, be not tied to thy *purſe*. Jude v. 4. Col. 1. 10

Again, Is thy diſpoſition *jocund*, and frolick, and thinkeſt that there is *Nullus Dæmon niſi Triſtitia?* Take heed of being too much taken with Company, and of being overtaken with ſomthing elſe that is worſe.

Art thou a *knowing man*, in whoſe brain, the *Muſes* have taken up their lodging, and on whoſe tongue the *Graces* uſe to dance? Take heed, leſt *Scientia inflet*, that thou beeſt not puffed up?

Beſides, Is thy *Wit* ſo *nimble*, and thy Judgment ſo acute, that, with the men of *Benjamin*, thou canſt ſhoot at a *hairs-breadth*; and, like thoſe in the *Olympick*-Games, canſt run, with a diſtinction, upon the very brink of a dangerous Opinion? Take heed thou doſt not fall over on the wrong-ſide: *Qui vadit planè, vadit ſanè*, ſaith the wiſe man; the plain way is ever the ſafeſt; whereas *he that loveth danger, ſhall periſh therein, Eccluſ. 3. 26.*

Laſtly, Doſt thou drive a *Trade*, and traffique any way for thy living? The Devil will ſuggeſt tricks enough to cheat both others, and thy ſelf; Take heed of that, which men call the *Myſtery* of the Trade; 'tis, I doubt, very near the *Myſtery of Iniquity.*

I might loſe my ſelf, if I ſhould follow theſe ſeveral *by-paths*: The Univerſality of the Object, takes in all; 'tis not this or that particular *way*, but indefinitely *ways*, in the plural; and indefinite Propoſitions, *in materiâ neceſſariâ*, are æquipollent to an Univerſal.

We are therefore to take heed, not only to one, or

two, but to all our *ways* whatſoever. We muſt be all *Calebs* (*i.e.*) all-heart, which God muſt have to enter *Canaan*; for one by-path turns us as much out of the right way, as any other, or all put together, *reſpectu averſionis à Deo*, though not *reſpectu converſionis ad creaturam*, as *Aquinas* truly: In as much as he that turns to one ſin, is as much averted, and turn'd back from God, as he that turns to all; in which reſpect St. *James* ſays, That *he that offendeth in one point of the Law, is guilty of all*, Jac. 2. 10. He breaks *totum Legis*, though not *totam Legem*; and who is there that offendeth not, that ſtumbleth not at ſome ſtone or other? ---*Vitiis nemo ſine naſcitur, optimus ille qui minimis urgetur*, ſings the Poet, in the Apoſtle's tune; yet ſaith the Pſalmiſt, *Pſal.* 119. 3. They that walk in the *ways of the Lord*, *non operantur iniquitatem*, do no wickedneſs; yet ſaith St. *Auguſtine* upon the place, they are not *ſine peccato*, without ſin, though *ſine crimine*, without wickedneſs. Beſides, *non operantur*; like Servants, they do not make it their *work*; 'tis not wholly theirs, but *ſin* worketh it, that dwelleth in them. So that *in ſtatu viæ*, whilſt we are Travellers here below, our exacteſt ways, if examined ſtrictly, will not be found directly perfect, not perfectly direct: For, *if God ſhould be extream to mark what is done amiſs, who were able to abide it?* Who? Surely holy *David*, if any, who was a *man after God's own heart*; and yet he durſt not abide the Trial, but takes a ſafer way, and prays, *Enter not into judgment with thy Servant*; which was *Bellarmine's via tutior*, when he lay upon his death-bed, not to truſt to his own ways, (whatſoe're he had written before for man's merit) but, as the ſafer way, to rely rather upon the mercy of him, who is *the way, the truth, and the life*, and this is *the new, and the living*

Hor. lib. 1. Ser. Sat. 3.

In Pſ. 119. conclu. 2. & 3.

living way; which the Apoſtle mentions, *Heb.* 10. 20. Indeed, Chriſt hath gone the *way* before us, and left us the prints of his *footſteps* for us to follow; but alas! we follow no otherwiſe than *Aſcanius* did *Æneas*, ---- *non paſſibus æquis*; we fall ſhort of his ſteps; and 'tis well, if by any way, or means, we can get at laſt to our journeys end: which that thou mayſt do the better, thou ought'ſt to conſider of thy ways that thou art going on in, before-hand.

Conſider with thy ſelf, and take the Orator's adviſe, and ſay, firſt, *Quid ago?* What am I about to do? Is it a commendable work, agreeable to the word of God? Is it ſutable to my calling, and of good report? Shall I wrong no man by it? And will it bring peace to my Conſcience at the laſt? If ſo, go on thy way, in the Name of God, and proſper in thy handy-work; but if otherwiſe, ſtir not an inch; but put off all that the Devil, or carnal worldly wiſdom can alleadge, to induce you, to go on in that way, checking thy ſelf thus: What ſhall I thus offend God, my Prince? Shall I thus charge my conſcience, and ſtain my reputation? Shall I ſcandalize my profeſſion, and deſpight the Spirit of Grace? Shall I pull down all God's Judgments upon me, in this life, and hazard the damnation of my Soul and body in hell, in the life to come? And all this, for an earthly vanity, or a little paltry traſh, and fading Commodity, for a momentany pleaſure or honour, or for a dream of happineſs?

Such præconſideration, will make one *wiſe unto Salvation*; but that thou mayſt be ſure to go right, Be ſure to call thy ways that thou haſt paſſed, often to an account; and ſo examine the Line of thy life, by the rule of the Law: that ſo when thou findeſt any crooked deviations, thou may'ſt rectifie thine errours, and

never run ſo far, but may'ſt return at laſt, into the right
Rom. 14. 12. way again. For, ſince every man muſt give an account of himſelf, and of every ſtep that he goes, at the laſt Day; he had need often to conſider the courſe that he takes, that he may both make up his accounts, and make them eeven too, That *by judging of himſelf, he may not be judged of the Lord.*

Auguſtus, is reported by *Macrobius*, to have much
Drexel. ibid. Pag. 515. wondred, how a *Roman* Gentleman, that was very deep in debt, could ſleep ſo ſoundly as he did; and therefore when his houſhould-ſtuff was ſet to ſale, the Emperour would needs buy his pillow, on which the Gentleman was wont to lay his head: We may rather admire at the ſupine negligence, and deſperate careleſsneſs of ſome, who uſually go to ſleep ſecurely, when they are infinitely indebted by their ſins, and yet never once examine their accounts, or deſire God to forgive them, or ſay, *What have I done*, *Jer.* 8. 6. The truth is, This ſifting of our ſelves, and examination of our own ways, (ſince they are for the moſt part evil) is, to corrupt nature, a leſſon ſo unpleaſant, that ſometimes it makes thoſe that take no heed how they live, like Bankrupts, to fling away their Books of accounts, rather than they'll examine what they owe; like *Helen*, who broke her Glaſs, when ſhe perceiv'd by it, that her ſmooth beauty, was turn'd into withered wrinkles.

500000 Phillipic. 1500 l. Vid. Godwins Rom. Antiq. 1. 25.

But this is the courſe of ſuch as deſperately *periſh from the right way:* whereas to ſuch as mind their journey, This examination, is the very eye of the Soul, whereby a man ſees his ſafety, and his danger; his way, and the pace he goes; and if he ſees himſelf right, he takes courage and comfort to make himſelf perſevere; if he be out, he calls for his Guid to ſet him right; if he finds himſelf faint, that he go

ſlowly

ſlowly on, he takes the cordial of prayer, and the reſtorative of repentance, with the *Viaticum* of the Sacrament to ſtrengthen him for his journey: Now every man hath ſufficient light, both of the Word, and his own Conſcience, to obſerve and examine his ways by; but moſt men uſe this Light as men do dark Lanthorns, not to look behind them, but onely before them, to obſerve other mens actions, not their own; but the propriety, in the Text, limits the Act to its peculiar object: 'tis not ſo much other mens, as his own wayes, which *David* obſerves, *I ſaid I will take heed unto My ways, &c.*

But was *David* careful of his own wayes alone? had he not a ſpecial eye to obſerve, and watch over the ways of others? Yes ſurely, we find him in *Pſ.* 101. proteſting, that as his eyes ſhould be upon ſuch, as were *faithful in the land*, ſo he would *not ſuffer a wicked perſon*, to live neither in his Court, nor Kingdome. Propriety.

And in doing this, he did his duty, and what his own way led him to; for, diſtributive juſtice, to reward the good, and to puniſh offenders, is the *Kings high-way*, and fit for a Prince to walk in: and men in place, and authority, ought to have a watchful eye, and eare over ſuch as are committed to their charge; and like the ſupreme Sphere, to carry the leſſe inferiour Orbs about, in their ſettled, and ordered motions. But this is for publick perſons, on whoſe ſhoulders the government of others reſts; private perſons, who have no Calling to over-look any but themſelves, muſt *ſtudy to be quiet, and meddle with their own buſineſs.* 1 *Theſ.* 4. 11.

Indeed, they may obſerve what good they can in others, and ſtrive to follow their ſteps by imitation; and if they chance to ſee any ill in them (as who hath not ill enough to be ſeen) they ſhould look on it only as

Saylors

Saylors do on *Rocks*, not to come near it; but to take heed to avoyd it in themſelves; and either by charity to cover it in others, or by private, and diſcreet admonition, to remove it. But ſuch is the *Pragmatical*, and *Allotriepiſcopal* humour of ſome, that they love to be medling, and intermedling with other mens ways:

2 Theſ. 3. 11. μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους in the Apoſtles words, *non ſat agentes*, doing nothing themſelves as they ought, *ſed ſat agentes*, buſy-bodies in other mens affairs; theſe, ſaith the Apoſtle, walk, ἀτάκτως, out of order, and therefore, out of the right way, 2 *Theſ.* 3. 11.

Theſe enquire and ſeek much after other mens actions, yea, Actions of State: but, as *Clemens* ſpeaks, οὐκ εἰς ἴασιν, ἀλλὰ εἰς ἔριν, not to finde any good, though perhaps good they be, but to finde fault: yea (*Hannibal*-like) *aut invenient, aut facient*, they will either find it, or elſe they'l make it, by ſlanderous, and Lying reports, and by miſ-conſtruction even of the beſt actions: Theſe are they that caſt wild-fire into Church, and State, and delight as much to ſee men in Combuſtion, as *Nero* did, to ſee *Rome* on fire: ſuch dangerous Spirits, a man had need to take heed of, and to look to himſelfe, eſpecially his *Tongue*, while ſuch *wicked* perſons are *in ſight*, as 'tis in the verſe after my Text.

Yea, the world is ſo full of this baſe Hypocriſie, and cheating Policy (that I may not call it by a worſe name) that ye ſhall often meet with ravenous *wolves* even *in Sheeps cloathing*; (i.e.) men that intend you the fouleſt miſchief, when they give you the faireſt Language; And therefore Chriſtians had need to be as *wiſe as Serpents* (for prævision, and prevention of their miſcheife) but eſpecially as *innocent as Doves*; for Innocence will juſtify it ſelf, when Hypocriſy ſhall receive the *greater damnation Mar.* 12. 40.

Take

Take heed therefore to your ſelves, ſaith our Saviour, *Mar.* 13. 4. to your own life and wayes: for a man muſt *live by his own faith*, *Heb* 2. 10. and muſt ſtand or fall, *according to his own works* 2, *Cor.* 5. In a word, every man muſt *examin himſelf*, 1 *Cor.* 11. 28. and with holy *David* in my Text, *take heed to his own wayes*, that ſo with *St. Paul*, he may endeavour to have allwayes *a good conſcience toward God, and toward men*; which Act. 24. 16. will make him able to ſtand upright upon his feet, when all the world reels: like one upon the top of the *Alpes*, from whence, he may hear it thunder, and ſee it lighten below him, whilſt he in the meantime above, is never a jot affrighted or troubled at it; All the Storms of the Lower world, being not able to reach him, that, like *Enoch*, walkes above with God, and hath his converſation in heaven.

Now, whoſoever will walk thus, muſt take heed to all the faculties of his ſoul and body; but above all, he muſt keep his *heart*, with all diligence. *Omni Cuſtodiâ cuſtodi cor tuum*; ſayes the wiſe-man, *Pro.* 4. 23. for the heart though it be a boſome-friend, yet 'tis moſt falſe and *deceitful*. *Jer.* 17. 9. and had need in eſpecial manner to be lookt unto; for if that go not right, the whole courſe of our Actions, will be ſure to go wrong.

But to conclude, that we may keep our wayes right and ſtraight, there are two good Keepers, (which *Seneca* calls *Cuſtodes animæ*) which we ſhall do well to keep ſtill by us, viz. *Pudor. & Timor*, An ingenuous ſhame, and a religious fear.

For the Firſt; The very act of ſin carryes *ſhame* with it, *Rom.* 6. 21. and, methinks, ſhameful and foul acts, an ingenuous nature, ſhould bluſh to commit, in the preſence of him that hath *pure eyes*: *Seneca* gives this Coun-

Counſel to his freind *Lucilius*, that, To regulate his wayes the better, he ſhould alwayes conceive ſome *Roman* Worthy, or other, to be ſpectator of his actions; *ut omnia, tanquam illo ſpectante, faceret*, that he ſhould live, and walk as if ſome *Cato* or *Lælius* lookt upon him. And therefore be aſhamed to do that in the preſence of God, who always looks upon thee; which thou wouldſt bluſh to do, before the eyes of men.

For the ſecond *Godly Fear*, as 'tis the *beginning of wiſdom*, *Prov.* 1. 7. ſo 'tis the end of all our duty, *Eccleſ. ult. In timore Domini, declinat omnis à malo*, *Prov.* 16. 6. by the fear of the Lord, men depart from evil: yea *Facit operari bonum*, it makes men do good, *Ecclus.* 15. 1. 'Tis the *Inquiſitor-major* of all our actions, the *Præpoſitor*, and *Monitor* in the ſchool of grace, that makes us look to all our *wayes*; it makes us take heed to our *devotion*, for fear it be *Hypocritical*; to our *zeal*, for fear it be *Superſtitious*; to our *joy*, for fear it be *immoderate*; to our *griefe*, for fear it be *unwarranted.*

And as it looks to the internal faculties, and paſſions of the ſoul, ſo likewiſe, to the external ſenſes, and members of the body: It makes us look to our *eyes*, for fear *Luſt*, like a theif, ſhould creep in at thoſe windowes, and rob the ſoul: To our *eares*, for fear they be raviſht with ſome *wanton tale* or laſcivious ſong; for fear they be infected with the itch of fanatick teachers; and laſtly, for fear they be poyſon'd with ſome falſe doctrine, which is the ſpawn of Hereſy and ſchiſm in the Church, and of ſedition and rebellion in the State.

But above all the members, ye ſee in the Text that *David*'s care was chiefly to look to his tongue, for fear that offend; he thinks, if he can keep that, he will

eaſily

eaſily keep all the reſt; for, *He that ſins not in word*; ſaith *St. James*, *is a perfect man*; and who ſo can *bridle* his *tongue*, is able to bridle the whole body. *Jac.* 3. 2.

And this is the laſt thing to be handled; the *Object* in particular of *David's* reſolution; *his tongue*; that he might not offend in that: This is a hard leſſon; ſo hard, that *Pambo* could not learn it in 49. yeares, for (as *Socrates* in his Eccleſiaſtical Hiſtory, tells the ſtory of him) being unlettered and deſirous to learn a *Pſalm*; his Mother, lighting upon this of the 39th. readd the firſt verſe, which is my Text. *Pambo* deſires to ſtop there, for that was ſufficient for one Leſſon; ſix moneths after, being reproved by his Mother, that he came not in all that time, to take forth a new Leſſon; he anſwered, *Pſalmi illius verſum nondum opere didici*, that as yet he had not learn'd that one Verſe; yea, a long time after being aſkt, whether he had yet learnt it, he ſaid, that in 49. years, he had not ſo learnt that leſſon, that he was able to perform it. Lib. 4. cap. 23.

Yea *David* himſelf, though he were *a man after God's own heart*, and had made here a ſtrong reſolution to bridle this unruly beaſt, yet in paſſion he let the rains go; and his *heart being hot within him*, *the fire at laſt kindled*; which, notwithſtanding his reſolution, burſt out ſo, that *he ſpake unadviſedly with his lips*, *v.* 3, 4. as Interpreters cenſure him upon the place.

'Twould be tedious to handle the *Tongue* at large, which contains a world of matter, as it doth *a world of miſchiefe*; beſides, I muſt keep my ſelf within the Limits of time, leſt I *offend* againſt the Text, in offending your patience, *with my tongue*; and therefore for a concluſion, Let every one, man, and woman too, reſolve here with *David*, to *take heed*, &c. and pray too,

as he did, *Pſ.*141.3. *Set a watch, O Lord, before my mouth, and keep the door of my lips*, that they may be ſhut againſt all evil words, and onely open to give glory to God the Father: To Whom with the Son, and the Holy Ghoſt, be aſcribed all honour and praiſe, from everlaſting, to everlaſting.

AMEN.

THE.

THE SIGNE IN VIRGO.

SERMON IX.

Iſaiah 7. 14.

Therefore the Lord himſelf ſhall give you a Signe, Behold a Virgin ſhall conceive and bear a Son, and ſhall call his Name Immanuel.

PRomiſes of *Mercy*, and Threatnings of *Judgment*, are the two beſt means, to reclaim a Sinner: and therefore God, who is mercifully juſt, and juſtly merciful, uſeth, in this chapter, like the good *Samaritan* in the Goſpel, both the gentle oyle of Promiſs, and the ſharp wine of Threatning; he preaches here by his prophet, *Verbum, & Virgam*, the word of Conſolation, and the rod of Commination

In the verſe after my Text, we may ſee *Mel in ore, verba lactis*, butter and honey in his mouth; but at the 18. *verſe*, we may hear the humming of a Bee, which hath not only honey, but a ſting too; yea we finde he hath a cutting *Razor*, *ver.* 19. though it be none of his own, 'tis *conducta novacula*, he is fain to hire it, but with it he threatneth to ſhave the head and the beard, and to pare off the exuberant excrements of his people.

The Text is a comfortable promiſe, and that promiſe grounded upon Chriſt, who is the onely ground of true comfort, and in whom all the promiſes of God, are *Yea, and Amen:* And this promiſe, was particularly made upon this occaſion; if you pleaſe, I ſhall briefly report the Story.

2 Reg. 16. *Ahaz* King of *Judah* was not onely, *in ſe malus*, but *exemplo pejor*, like *Jeroboam*; he not onely ſinned himſelf but made *Iſrael* to ſin with him; and therefore, God, to rouſe him, and his people from their dead ſleep of ſinful ſecurity, raiſeth up two puiſſant enemies againſt them, viz. *Rezin* King of *Aram*, or *Syria*; and *Pekah*, King of *Iſrael*, or *Samaria*, who, though formerly they had been at variance, and enmity between themſelves, yet now friendly conſpire, and unite their forces againſt *Judah*, and beſeige *Jeruſalem*; intending to depoſe the King, and inthral the people, *Ver.* 1. The news and the noiſe of the Warr affrights them as bad, as *Hannibal ad portas*; ſo that *his heart was moved, and the heart of his People, as the trees of the forreſt are moved with the winde*; *they trembled exceedingly*, ver. 2. Now the Lord of Hoſtes, who makes his Sun to ſhine upon the wicked, ſends his noble Prophet to wicked *Ahaz*, with this comfortable meſſage; Be courageous and fear not, onely *believe, and thou ſhalt be eſtabliſhed*, ver. 9.

But

But *Ahaz* his eyes were ſo blind, and his heart ſo *fatt* (as it was foretold in the former Chapter, ver. 10.) that he could neither ſee nor underſtand the gratious meſſage; and thereupon would not give any credence, or truſt unto it; yet for all this; God, who is *multus in miſerationibus*, and would not the death of a Sinner, follows him ſtill, and ſince *Ahaz* will not believe his *word*, he offers him a *Signe*, and that of his *own chooſing too*, ver. 11. But unthankfull *Ahaz* refuſes to aſk, and, like a cunning hypocrit, colours his refuſal with pretence of conſcience: ſaying, *I will not aſk, neither will I tempt the Lord*, ver. 12. As though to aſk a *Signe*, when the Lord bid him aſk, were a tempting of the Lord.

And now we muſt needs think, that *Amor læſus fit furor*, That the fire of God's wrath, began to kindle out of the Aſhes of his love deſpiſed; and thereupon cauſeth his Prophet to proclaim againſt them: *Hear now, O ye houſe of David*, (of *David's* ſtock indeed, but degenerate from *David:*) *Is it a ſmall thing for you to grieve men* (God's Prophets and meſſengers) *but will ye alſo grieve my God?* ver. 13. Therefore, the Lord himſelf will give you a *ſigne*, A ſigne, not to *Ahaz*, but to you of the houſe of *David*, as ſome interpret the place: or, as others, A ſigne, not *de præſenti*, ſignifying any thing, then to happen; but *de futuro*, prognoſticating a thing, 700. years after, to come to paſs: or Laſtly, a ſigne, *hoc eſt, ingens miraculum*, a ſigne, that is, a wonder, *Behold, a virgin ſhall conceive* &c. *Lapid. Tyra. in Loc.*

In which Promiſe made, and Signe given, we may obſerve theſe 3. main Parts.

1. The *matter* and ſubſtance of it: 2ly. The wonderful *manner*, and ſtrangeneſs of it: 3ly. The undoubted *truth*, and certainty of it. Firſt, the *matter* of this Signe, is a 1.

ſon,

ſon, deſcrib'd. 3. wayes : 1. by his *conception*, *A Virgin ſhall conceive him* : 2ly. by his *nativity* and birth; the ſame *Virgin ſhall bear* him, or bring him forth : 3ly. by his *name*, implying his *nature*, *She ſhall call his name Immanuel.*

2. Secondly, the wonderfull *manner*, and ſtrangeneſs of it, which is implyed in the word, *Signe*: not a thing
Heb. 1. 4. of natural courſe, but extraordinary; both παρὰ, beſide cuſtom; and ἐκτὸς, beſide nature, an unaccuſtomed, and ſupernatural ſigne; and beſides, here's an *Ecce*, which, like a Trumpet, is blown before ſome notable ſight; 'tis *tuba Evangelii*, which the Evangelical Prophet
Luc. 1. 6. blew here, and the Angel blew it afterwards, *Mat.* 1. where, like a hand in the margin of a book, it poynts out unto us, (ſayes *Aquinas*,) both *novum*, *magnum*, & *rarum*, ſome ſtrange remarkable thing. The undoubted truth, and certainty of this ſigne, appears 1. in this, That the Lord himſelf, who is *truth it ſelf*, will give it and cryes, *Behold it.* And 2ly. in this, That the words in the original, are either of the *preſent tenſe*, or of the *time paſt*, as though the thing were then a doing, or already done. And thus you have a ſubſtantial, wonderful, certain Sign. *The Lord himſelf ſhall give you a ſigne, Behold, a virgin ſhall conceive &c.*

1. *Part.* For the firſt: The ſame Queſtion might be made here, which the *Eunuch* made upon another paſſage in this
Act. 8. 34. Iſaiah 53. 7. prophesy, *Of whom ſpeaketh the Prophet this? Of himſelf, or of ſome other man?* The *Jewiſh* Rabbins, enemies to
Lyra in Loc. the truth of our Redemption, to delude the text, ſay, He ſpake of both: ſome ſay, Of himſelf, as if the prophet *Iſaiah* were, to have a *ſon*; Others ſay, he ſpake of another man, viz. of *Ahaz*, as if he, of ſome young virgin, ſhould beget another ſon. But I have not to deal with *Jewes* in a Chriſtian congregation; I ſhall rather

rather pray for their enlightening, than diſpute againſt their blindneſs. The Holy Ghoſt, who is the beſt interpreter of his own Writ, quotes the very Text, and expounds it of Chriſt, and of his mother, aſſuring us there, that all this was done, viz. that Chriſt was born of the *virgin Mary*, that this propheſy of Iſaiah in particular, might be fulfiled, *Mat.* 1. 22. And not onely this, but other Propheſies alſo; for he was promiſed divers times: four eſpecially: firſt, at large, ſet out by the *ſeed of the woman:* the ſecond time ſtrictly determin'd to the people of the *Hebrews*, in the perſon of *Abraham*; the third time yet more ſtrictly, reſtrain'd to the Tribe of *Judah*; and the fourth time as in this place, moſt ſtrictly confin'd to the houſe of *David*. So that the Fathers had this Sign *in actu ſignato*, ſign'd and ſealed unto them, by promiſe: we, in *actu exercito*, really exhibited by actual performance. Chriſt then, is this *ſigne*, whom *Simeon* call'd *Signum contradictionis*, a ſigne to be ſpoken againſt. It muſt not be ſo to me, it muſt be *ſignum dictionis*, I muſt ſpeak both of it, and for it, not againſt it. Luc. 2. 34.

The ſtarrs of heaven were made for *ſigns*, *Gen.* 1. 14. and behold here the *Star of Jacob*, is made a *ſigne* too, but ſuch a ſigne as the *Bow* in the *Cloud* is, *ſignum fœderis*, the *ſigne of the Covenant*, yea (*Angelus fœderis*) who being the *brightneſs* of the Deity, and the *Light* of the world, appear'd in *a cloud*, *a cloud of fleſh*; and like that reflected light in the cloud, is a ſigne of infinite mercy, that God will not overwhelm the world, with a *flood* of deſtruction; for he came not to deſtroy, but to ſave: his very Name is Σωτηρ, (a word which *Tully* knew not how to tranſlate without a Periphraſis: *Salvator* (as a Critick obſerves) is not of ſo ancient ſtanding as *Tullies* time) but *a Saviour* he is, the Saviour of the world, Gen. 9. 14. *Druſius Annotat. in Mat.* 1. *ver. ult.*

world; the reconciler of men, and Confirmer of Angels; the Repairer of Heaven, and the Conquerour of Hell; the Author of Life, and destroyer of Death;
Heb. 2. 10. St. *Paul's Captain of our salvation*; St. *Peter's Bishop of*
1 Pet. 2. 25. *our soules*; *Isaiah's Prince of Peace*, *Malachi's Sun of*
Isaiah. 9. 7. *Righteousnes*. I am dazled at his brightnes, as being an object, too resplendent for so weak an Organ; I must behold this Sun again vevl'd in the cloud; as *Virgo* is the *signe*, that he appears in.

Rev. 12. 1. We read in the *Revelation*, of a strange *signe*, a *woman* that was *clothed*, and compassed about *with the Sun*; but here this *Sun* of righteousnes, was *encompassed* with a *woman*. Though the *Preacher* saves, there is *no*
Eccl. 1. 9. *new thing under the Sun*; yet *Jeremy* tells this for great
Jer. 31. 22. news, *a woman compassing a man*; But that's no news, may some say; yea, for a woman that is a *Virgin*, to compasse a man; yea, to compasse a God, is the *new thing that the Lord hath created in the earth*, *Jer.* 31. This is the *Virgin* mentioned in the Text, who was no ordinary Virgin, but κατ' ἐξοχὴν, and by way of eminence, ἡ παρθένος:
Genesis. so the *Septuagint* read it, and some English Bibles translate it, not simply, a *Virgin*, but singularly, *The Virgin*. That *Virgin* who was the low *Violet* of Humility; the blushing *Rose* of Modesty; the *pure* Lilly of Virginity. The Fathers are very Elegant in adorning, and setting Her out, with the *Flowers* of all sorts of vertues; she was indeed, a *Paradise* of delight, in the midst whereof grew *the Tree of Life*, and out of which went a River, that watered the whole world, and made *glad the City of God*.

Lib. de Passione Christi. *St. Cyprian* calls her *Thalamum Sponsi*, the Bride-chamber of the heavenly Bridegroom, out of which the Son of God, the *Bridegroom* of the Church *came forth*, *rejoycing like a Giant*, *to run his course*, the course of our Redemption. What

What ſhall I ſay? She was the *Tabernacle* of the Deity, the *Temple*, the Sanctuary, the *Shrine* of the holy Ghoſt: who was a *Virgin*, faireſt among women, and Mother to Him, who was *fairer than the Children of men*, *Pſal.* 45. 3. This was ſhe, whoſe *ſeed* ſhould *break* the *Serpents* *head*, and *in whoſe ſeed*, *all the nations of the earth* *were bleſſed:* This was the *Root of Jeſſe*, that ſent forth ſuch a *branch*, on which the ſpirit of the Lord did reſt: This was the *Buſh of Moſes*, that had a *flame of fire* in the midſt of it, even God in the Buſh, and yet *not conſumed*; her virginity untoucht: This was the *Rod of Aaron*: *virga Aaronis*, *virgo Maria*, ſayes St. *Auguſtin*, that *budded*, and *bloſſom'd* without *plantation*; in a word, this was *Gideon's Fleece*, which received the dew of *Heaven*, when all the *earth* beſides was dry: of the *fleece* of whoſe fleſh, Chriſt made him a *Garment*, which hee'l *wear* for ever. For, this prerogative was granted to her above all the world, that ſhee was the Mother of Chriſt, whereas, 'twas denied to all men, to be his Father; ſo that, ſhee's the Glory of her ſex, in bringing a greater *bleſſing* into the world, than the firſt woman brought a *curſe*: and therefore, *Bleſſed is ſhe amongſt other women, and all generations ſhall call her bleſſed*, *Luc.* 1. 28. For if Chriſt ſaid true, (as moſt true he did) that *bleſſed are the eyes that ſee thoſe things that ye ſee*, ſeeing that which was St. *Auguſtin's* wiſh, *Chriſtum in carne*, a viſion almoſt beatifical; and if, *bleſſed are they that hear theſe things that ye hear*, not *Paulum*, but *Chriſtum Concionantem:* then we may truly ſay unto Chriſt, with the woman in the Goſpel, *Bleſſed is the womb that bare thee, and the paps that gave thee ſuck.*

Gen. 3. 15. Gen. 22. 18. Eſay. 11. 1. Exod. 3. *Aug. medium. Pag.* 19. Mat. 13. 16. Luc. 10. 23. Luc. 11. 27.

I have been ſomwhat large, in ſetting out the prayſes of this bleſſed *Virgin*; but I preſume, I cannot offend

in praiſing her, eſpecially, while the prayſes of the Mother doe not derogate from the glory of the Son; which Son is here deſcrib'd firſt, by his *Conception* of this bleſſed *Virgin*, ſo the Text begins, *The Virgin ſhall conceive*, &c. And as the firſt *Adam* was made of *Virgin-earth*, ſo the ſecond *Adam* was conceived of a *Virgin Mother*, who had conceived Chriſt before, in her heart by faith, and now conceives him in her womb, being yet a *Virgin* ſtill: This is as hard to conceive, in our underſtanding, as 'twas for her to conceive him in her womb; unleſs we be, as ſhe was, *overſhadowed with the holy Ghoſt. Tu diſputa, ego credam*, ſayes St. *Auguſtin*, Let who will diſpute it, and aſk with *Nicodemus*, *How can this thing be?* ther's a ſhadow, and 'tis not ſafe to pry too far, where God hath caſt a ſhadow; but the hand of faith, reacheth higher than the head of reaſon, and therefore St. *Chryſoſtome* cries, τὸ πῶς, οὐκ οἶδα, μόνον ἀκούω, the manner I know not, but the Scripture ſayes it, and therefore, I believe it. *Ne cogitetur parientis conditio, ſed naſcentis arbitrium*, as *Leo* ſpeaks, Let this ſatisfy thee, that he that was born, would have it thus; viz. that a *Virgin*, *in ſenſu compoſito* being a *Virgin*, ſhould conceive: hence it is that Chriſt is called *fructus ventris*, the fruit of the womb, *Luc.* 1. 42. and *made of a woman*, *Gal.* 4. 4. not *fructus femoris*, or the fruit of the Loyns, made of a man: the bleſſed *Virgin* being the *rock* in *Daniel*, out of which, Chriſt, the *precious ſtone*, *was cutt without hands*, *Dan.* 2. Though *Virginity*, in it ſelf conſidered, be a ſtate to be preferred; yet, that Chriſt might honour *Matrimony*, as well as *that*, it pleaſed him to be conceived of ſuch a *Virgin*, as was eſpouſed to a Huſband; yea, *Joſeph* is called *her husband Mat.* 1. 19. And this was done, for a three fold reaſon:

Luc. 1. 35.

Serm. 2. in. Pſ. 50.

First in regard of Chriſt himſelf; leſt otherwiſe, he might

might have been deem'd illegitimate, and, if *Ignatius* his reaſon be good, that his birth might be kept cloſe from the devil.

Secondly in regard of his mother, both to ſave her reputation, and her life; and, as St. *Hierom* adds, *ut haberet ſolatium cuſtodis*, that *Joſeph* might protect, and provide for her.

Thirdly in regard of us, that, *Joſeph* teſtifying his wife's Virginity, our faith might be ſecured, in the undoubted truth of Chriſt's extraordinary Conception, that a pure *Virgin* ſhould conceive him.

Conceive him, not receive him ready made; but, of the ſubſtance of her body, was materially fram'd the fleſh of Chriſt, by the powerful operation of the Holy Ghoſt: To whom the work of his Conception is principally attributed, (though 'twere the work of the whole Trinity) becauſe 'twas *opus eximiæ charitatis*, a work of ſingular Love, which is the proper influence of the Holy Ghoſt. *Sapientia ædificavit ſibi domum*, as *St. Hierom* applyes it, the holy Spirit built him a Temple of fleſh, for his habitation. She was *found with Childe*, ſaith St. *Mat. of the Holy Ghoſt*, not as if the Holy Ghoſt were the Father of Chriſt's body: that was not conceived *ex ſubſtantia, ſed ex operatione Spiritus Sancti*, He only fram'd, and ſhap'd it, of the *Virgin's* ſubſtance, yea, purified, and ſanctifyed it, by ſtopping that original corruption, which, by the courſe of nature, ſhould have been derived with it, and ſo made it fit for innocence it ſelf to wear before he put it on.

Andrew. in. loc. Ser. P. 75.

Pro. 9. 1.

Mat. 1. 18.

So as, albeit we cannot ſafely ſay with ſome ſchoolmen, (I ſay ſome; for, ſome do not) that the *Virgin* being without original ſin, conceived; yet we may boldly ſay, that the *Virgin* conceived without Original ſin: and although we read, that after ſhe was

Luc. 2. 22. delivered; ſhe was purified, yet this was not for any uncleanneſs of conception, but that ſhe might ſubject her ſelf to that Law, from which ſhe was, by no ſpecial priviledge, exempted.

But to conceive, and not be able to bring-forth, brings forth but little comfort; and therefore, it follows in the Text, the Virgin, which at firſt conceived, ſhall afterwards *bring forth*, and now we ſee, what God hath ſent her, and ſent us too, it is a *Son:* and ther's joy in that, above a Daughter; for the female is worth ſcarſe half ſo much as a male, as *Levit* 27. 5. where the *Male* was valued at 20. ſhekels, whenas the *female* was valued but at 10. And 'tis ſayd, that *the mother forgets the pains of her travail, for joy that a Man is born into the world, Joh.* 16. 21. Now the *Virgin* conceived, and bare a ſon. The Hebrew word, which ſignifies a ſon, comes from a radix that ſignifies to build בנה בן: And ſuch a *Son* is this, who built heaven and earth, built his Mother, and his own fleſh, and built the Church.

The Greek word for a *Son*, imports likeneſs, and reſemblance, υἱὸς because, *Such as the Father is, ſuch is the ſon*; And ſuch is this Son indeed, the *brightneſs of his Father's glory, and the Character of his perſon. Heb.* 1.3. A Son, before time begotten, but not born; and in time born, but not begotten; ſo that properly, there is no real filiation in Chriſt, but that which is perſonal; becauſe both Natures are comprehended in one Perſon, which Perſon is the proper ſubject of that relation; his divine generation being terminated in his *perſon*, not in his *nature*; and his humane generation terminated in his *nature*, not in his *perſon:* the firſt perſon producing the ſecond *Perſon*, not the Deity; and the Virgin producing his *humanity*, not his Perſon.

Indeed,

Indeed, according to the flesh, he is called the *Son of David*, because, *Partus sequitur ventrem*, the *Virgin* was of the *house of David*: and the *Son of Man* is a Title which he delighted much to call himself by: but this is only true of the man Christ, and that *secundum dici*, in that respect as man; but the *word* Christ is ὁ υἱὸς τοῦ Θεοῦ, God's own proper Son, πρωτότοκος ἐκ νεκρῶν, Rom. 8. 22. his first and his only Son, *begotten not made*: And being his natural Son, he can be no adopted Son; Christ never call'd God, *Our Father*, but only *My Father*, *I ascend to my Father, and to your Father*, *John.* 20. 17. But I cannot follow this, desiring, that every parcel of the Text, may have some portion of the time: *He* is born, ye hear, a Son, but why not a *Daughter*? I find these reasons why.

1. That he might the better execute the office of a *Mediator* viz. of Teaching, of Sacrificing, and of being a King, which were not Offices befitting a Daughter.

2. Lest, being in respect of his Person call'd a Son, the Son of God; and in respect of his humanity call'd a Daughter, the Daughter of his Mother, this might open a gap to heretical opinions, concerning the *plurality* of persons in Christ, which was the heresy of *Nestorius* afterwards. That being made of a *Woman*, and not of a Man, as *Eve* was; and being born a *Son*, and not a Daughter, he might declare himself, born for the Salvation of Men and Women, because, born of a *Virgin*, a Virgin both at the conception, and at the birth of Christ too: the Text is plain; A *Virgin shall bring forth a Son.*

Now if it be demanded, Whether her bringing forth was ordinary? The Answer may be, that though the Conception was extraordinary, and supernatural; yet the Birth might be according to the usual course of Nature:

1. lib. contra Helvid. Nature: I know, St. *Hierom* ſaith, She was her own *Midwife*, *Nulla Obſtetrix, nulla mulierculârum ſedulitas, interceſſit*: and to this purpoſe ſome interpret the 9. *Verſ. of the* 22. *Pſ.* of the birth of Chriſt, *Thou, O God, art he that tookeſt me out of my Mother's womb.* And *Baronius* confirms it with a ſtrange ſtory, of a woman that would have lent a helping hand at the *Virgin's* Travail, and had her hand ſet on fire, for her labour; but the Cardinal is whipt for his ſtory, with an *impiè conficta fabula*, that 'twas but an Old-wives tale. I diſpute it not; Thus much, is without Queſtion, that 'twas at the uſual time of travail. But, whether with the uſual payns, and pangs of travail; becauſe the Fathers are at variance among themſelves, and the Scripture ſilent, I will not argue, much leſs determine: this all are agreed upon, that ſhe was *ſemper virgo*, always a Virgin, both before and at, and after her Delivery.

Montac. 1. pt. orig. pag 34.

Auguſt. 14. Serm. in natal. Dom. St. *Anguſtin* expounds the *Eaſt-gate of the Temple*, in the 44th. *of Ezekiel. v.* 2. of the *Virgin Mary*, where the Prophet ſpeaks thus, *This Gate ſhall be ſhut, and ſhall not be open'd, and no man ſhall ever enter by it, becauſe the Lord God of Iſrael hath entred by it; it is for the Prince*; I need not apply it, As Chriſt lay in a tomb, ſo likewiſe in a womb, where *none ever lay* but himſelf.

But to leave the Mother, we are now invited to *the Chriſtening of the Child*; it hath been *conceived, and brought forth*, and therefore, muſt now be *Named*, And behold, The mother, muſt be the Godmother, for the Text ſaith, *She* ſhall call his name, or, as *Tremellius* tranſlates the verb (which is of the *ſeminine* Gender) *Vocabis ô virgo*, which our old Engliſh Bible in the Text, and the new in the Margin, read, *Thou O Virgin* ſhalt call. And our Service-book, in the Epiſtle for

for the *Annuntiation* which accords with *Deodate's* Italian, *Thou his Mother* ſhalt call his name *Immanuel.* Divers Learned men both at home, and abroad, from this naming by his mother, have gathered, as they thought, an evident argument, to prove Chriſt to be [illegible] without a father here on earth; But upon how weak a ground (pardon my Cenſure, I ſpeak as I am prompted by learned *Druſius*) let others judge; for firſt, Other mothers beſides the *Virgin*, have named their children, who yet had fathers, as, *Eve* did *Seth*, *Gen.* 4. *Hagar* did *Iſmael*, *Gen.* 16. *Leah* did *Reuben*, and 3. more that ſhe had by *Jacob*, *Gen.* 30. Beſides, the Angel tells *Joſeph*, as well as he did the *Virgin*, that He ſhal name the Child; ſo that Both, it ſeems, did name him, which may make good the verb in the plural *Mat.* 1. 23. [illegible] They ſhall call his name; they, not as Principals, but as Deputies; 'twas impoſ'd *magiſterio divino*, *ſed humano miniſterio*; God his Father named him, before he was born. (And I finde 5. in the old Teſtament, and one in the new, that were named ſo) the *Virgin* Mother was but an inſtrument to ſee his father's will fullfill'd, ſhe call'd his name *Immanuel.* A Name, not compatible to any but to Chriſt, which is by interpretation, ſays *St. Math.* (where by the way, we may inferr, that either, *St. Mathew* did not write in Hebrew; for if ſo, it needed no interpretation: or if in Hebrew, yet in Greek too; or, at leaſt, that the tranſlator into Greek, added this interpretation of *Immanuel*,) *God with us.*

Iſmael, Iſaac, Solomon, Cyrus, Joſiah, John.

As ſpeech is the *Index* of the minde, ſo are names, the Characters of things, [illegible] (as *Juſtin Martyr* ſpeakes) for diſtinction, and for declaration of their nature: and 'twas a great controverſy of old, whether they were [illegible] or [illegible], by impoſition, or nature;

nature; and ſome decide it, in a middle way; That they are by impoſition, yet not raſh, nor, *ex tuyχ*, as it hits by *chance*, but with *reſpect* had (at leaſt in the firſt impoſition) to the nature of the things themſelves, that ſo *Conveniant rebus nomina ſæpe ſuis.*

Vid. Andrew. *ſerm.* p. 77. & A Lapide in loc.

And ſuch a name is *Immanuel*, *nomen naturæ*, ſaith *Lyra* and others, (which is the ſame in effect, with in his proper name, *Jeſus*) 'tis a Name that expreſſes his nature; yea, his two natures in one *Hypoſtaſis*, *God with us*: *With us*, not only ſpiritually that he reconciles God and us, *Col.* 1. 20. nor yet only *with us*, becauſe he takes out part, and helps us; but he is really with us, *habitans in nobis*, being made *fleſh of our fleſh*, *John.* 1. *ver.* 1. 14. In which name, that is, *God with us*, we have according to the three words, theſe. 3. points conſiderable.

1. That Chriſt was *God*. 2. That he was *Man*, with us. 3. That he was God and man *in one perſon*, *God with us.*

1. Chriſt, becauſe he was to be a *Saviour*, muſt needs be firſt God; and that firſt in reſpect of the *Evil to be removed*, the heynouſneſs of *ſin*, which none could expiate; the infiniteneſs of God's *wrath*, which none could pacifie; the power of *death*, which none could aboliſh; the bondage of the *Devil*, whom none could vanquiſh, but only God; And 2. in reſpect of the *Good*, *to be reſtored*, and conferred, viz. perfect righteouſneſs, and eternal happineſs; which none could do, but God.

2. We have had a glimpſe of Chriſt in the *Mount*, as *Deus in monte*; Let us ſee him now in the *valley*, as he was Man, whoſe nature he took; and that all, that he might cure all, *Quod non aſſumpſit*, *non curavit*, ſay the School: And this he did.

First

Firſt, that, in the ſame Nature which had ſinned, according to the exact rule of juſtice, ſatisfaction might be made.

Secondly, That he might fulfill the Law, and undergo Death; without which, could be no remiſſion of ſins.

Thirdly, That, he being made the Son of Man, and ſo our Brother, we might become the adopted Sons of God.

Fourthly, That being made like unto his brethren, he might be toucht with a fellow-feeling of our infirmities.

Fifthly, and laſtly, That he aſſuming our fleſh, and raiſing it from death, and advancing it into heaven, might give us aſſurance, that he ſhall *change our vile body, that it may be faſhioned like unto his glorious body. Phil.* 3. *Ver.* 21.

Now, that Chriſt was true man, I need no other argument, than that which *Tertullian* uſeth (*lib. de carne Chriſti cap.* 5.) *Natus eſt filius Dei, mortuus, ſepultus:* He was born, and died, and was buried: *ſed quomodo hæc vera in illo erant?* How could theſe things be true? if he had not in him, a ſubject capable of them, *Carnem ſcilicet hanc, ſanguine ſuffuſam, oſſibus ſubſtructam neris intextam, venis implexam, qua Naſci et Mori novit,* (a moſt Elegant expreſſion); if he had not (ſaith he) this fleſh of ours, mingled with blood, ſupported with bones, woven with nervs, embroydered with veins: God bid *Ahaz ask a ſigne, whether in the heighth above, or in the depths beneath*; behold, we have ſeen this *ſigne* in both: in the heighth *above*, as he was God, and in the depth *beneath*, as he was Man; Let us now ſee heaven and earth joyn'd together, God, and Man, in one Perſon, and ſo really *Immanuel*.

God with us; And this he was, that ſo partaking of both Natures, he might be a fit Mediator between both, to reconcile man to God, and to reveal God to man; to undergo death, as man, and overcome death, as God; that he might ſpeak to God the Father for us; and from the Father, to us; and we preſent our prayers to God the Father by him, and ſo become a perfect Redeemer; he being *Immanuel, God with us.*

I could here go on, did not the Wonder ſtop me, and bid me ſtand a while to behold it; for ther's an *Ecce* ſtands *or'e* the Text, like the *Star over the Inn* where Chriſt was born; and a *ſigne* hangs out before it too, which tell us, there's a ſtrange ſight to be ſeen,
2. Part. which is the 2d. General part of the Text, *The ſtrange, and wonderful manner* of it; we may ſet Behold, allmoſt on every word in the Text. *Behold* a ſigne, *ſignum admirationis*, a ſigne of wonder; and behold, 'tis a *gift*, The Lord ſhall give it: and behold, *to you*: To you, rebellious *Jewes*, ſayes the Prophet here; to you unbelieving Gentiles (ſaid the Angel afterwards) and that which follows, more ſtrange than all the reſt, Behold, a *Mother*, that's a *Virgin*; and God, that's Man. *The Lord himſelf ſhall give you a ſigne, Behold, &c.*

Hom. 2. *de Nat. chriſti.* *Quid primum mirer? quid poſtremum?* cries *Euſebius Emiſſenus*; Here's ſuch a world of wonders, that I know not which to admire firſt: That of *Quintilian*, is true here, *Mirabilia auferunt vocem*, that miracles deprive a man of ſpeech, and put him to a ſilent admiration. When a man conſiders ὁ ὑπὲρ πάντα θεὸς, that the infinite and immortal God, ſhould aſſume finite, and mortal fleſh; and yet aſſume not the perſon of man, but onely his Nature: and that the Nature aſſum'd, had no ſubſiſtence of it's own; but that the nature of God, and the nature of Man,

Man, made but one Perſon; which very Perſon was from all eternity: this might well make one to cry with *Nazianzen*, in amazement, ὦ τῆς καινῆς μίξεως, ὦ τῆς παραδόξου κράσεως! O new ſtrange mixture, and admirable unheard-of temper; 'Tis a paradox to reaſon. And with St. *Cyprian*, in wonderment, *Miror quomodò Deo adhæſerit Caro*, I wonder, how fleſh and blood could cleave to God. Orat. 42.

To ſee the Sun of Righteouſneſs, like *Hezekiah*'s ſun, to go *ten degrees backward*; In this ſigne of *Ahaz*, 9. degrees of the Angels, and one degree lower than the ordinary condition of men; being *a worm and no man*: St. *Bernard* might well call it *Apparitionem mirabiliter admirandam*, a Sight wonderouſly to be wonder'd at; this was the Lord's doing, and 'tis *factum mirabile*, marveilous in our eyes, *Pſ.* 118.23. That an *incomprehenſible eſſence*, ſhould be *comprehended* in a narrow womb; that the *Antient of dayes* ſhould become an infant of a *ſpan long*; that the *Word* it ſelf, ſhould not be able to *ſpeak a word*; (I am almoſt Non-plus'd!) That the *bread of Life*, ſhould be born in *Bethleem*, that ſignifies indeed, the *houſe of bread*; yet ſo poor a houſe, that there was ſcarce any bread in it: That the *King of Heaven* ſhould be born there, not in a Royal Pallace, but in a poor *Inn*; and there, not in the beſt Chamber, but in the *Stable*, where the fineſt *Linnen* was but ſtraw; and the hangings of the room, no coſtlier than ſuch as the *Spider* wove; and the beſt *Cradle* his Mother had, A *Cratch*: This is to humane conceit ἄγαν ἀπιστούμενα, or (as St. *Chryſoſtome* ſpeaks) ἀπιστότατα, καὶ ὑπερβολὴν ἔχοντα, the moſt incredible thing that ever was, full of wonder and aſtoniſhment. St. *Bernard* obſerves 3 main Wonders in it. 2. Reg. 20. 11.

1. *Mater*, & *Virgo*; that a Virgin ſhould become a Mother; and being a Mother, ſhould yet remain a Virgin: *Parturiant montes*, is not ſo ſtrange as this;

not onely the Virgin, when ſhe heard it, but the Angel, I think, that told her, did much admire at it.

2. The ſecond Wonder was, *Deus et homo*; that God ſhould be made man, and man ſhould be God. This is ἄρρητον, καὶ ἀνεκφώνητον, it can neither be expreſs'd, nor conceived; 'tis *miraculum miraculorum*, ſuch a Myſtery, as muſt be reverently believ'd, not curiouſly ſearcht into.

3. And that's the third Wonder, *Fides & ratio*; that the heart ſhould believe all this, without reaſon, and beſide reaſon, yea, above reaſon.

1. part. 25. q. 6. Art. *Aquinas* puts a Queſtion, whether God cannot do greater and better things than he hath done? and his Anſwer is in the affirmative, that he can; but yet he excepts 3. things, than which, there cannot be Better, as he ſaith, viz. 1. the *Incarnation* of Chriſt: 2, the *Motherhood* of her that brought him forth: 3. the *ſalvation* and happineſs of Man. For God cannot make a better Man, than the *man Chriſt Jeſus*, who was alſo God: Nor a better Mother, than the *Virgin Mother*, and the Mother of ſuch a Son; Nor a better or more happy eſtate for man, than to ſee, and *injoy God himſelf.* In reſpect of theſe, ther's nothing can be better, as there can be nothing better than God himſelf: This was the Strange new thing, that the Angel brought tydings of, ſuch news as the world never heard of before, nor had ever ſeen in former Ages: The world before, had ſeen the Sun *ſtand ſtill* in the time of *Joſuah*; it had ſeen it *go back* in the time of *Hezekiah*; here, the Sun of righteouſneſs, *deſcended down* upon the Earth, clouded with a Veyl of fleſh. *Moſes* ſaw a Buſh burning, and yet green. *Aaron had* his Rod flouriſhing with bloſſoms, and fruit, without the help of man: *Moſes* his Rod was turn'd into a Serpent; the red Sea divided

Luc. 2.

in

in two parts; the bread of Manna came down from heaven; and Elias was caryed up to heaven: But theſe were nothing, to the ſtrange things in Chriſt's Nativity; when *God* was made *Man*, and born of a Virgin-Mother; when *Allmighty power* became *weak*; the *bread of life* became *hungry*; the fountain of *living waters*, *thirſty*; *ſalvation ſuffered*; and *life it ſelf*, afterward *dyed*; and by that death, others were enliven'd: put them all together, and St. *Paul* may well call it a great *Myſtery*; ſo great, that, as he ſpeaks, in another caſe, 'tis κατ' ὑπερβολὴν εἰς ὑπερβολὴν, beyond meaſure myſtical: ſo that for a man to ſtand upon the brink, and but caſt his eye to look down into it, 'twill make his brains to become giddy, and, running back with St. *Paul* affrighted, to cry, *O altitudo*, O the depth--- I can ſay no more, but what the Prophet ſayes for me, His name was called *Wonderful*, Iſaiah 9. 6.

There were other ſtrange *ſigns*, that accompanied the birth of this Son. As, there was a ſtrange new *Starr*, the Tongue of heaven, or rather, the Finger of God, that told, and poynted where he lay. 'Twas ſtrange, that *Auguſtus* ſhould refuſe the title of *Lord* as *Suetonius* reports, and, as *Oroſius* adds, that he refus'd it, on the *ſame day that Chriſt was born*: That the Temple, dedicated to the *Goddeſs of Peace*, ſhould fall to the ground, when the *Prince of Peace* was born; and that a *Spring of Oyl* ſhould aſcend out of the Earth, when the *Anoynted of the Lord*, deſcended from heaven.

I could tell you other Stories, as ſtrange as theſe, but I need not proſecute the Argument: I dare undertake, ye are all of my mind; that this *ſigne*, was a wonderfull ſign. But, in the third place, wonderfull things, are not always the trueſt. *Admiranda canunt, ſed non credenda* 3. Part.

credenda Poetæ; Poets tell wonders, but fables; No; but this Wonder here, is, as St. *Auguſtin* ſpeaks in another caſe, *miris, ſed veris modis*, as true, as ſtrange: If I were to deal with Heathens, *Minerva's* birth out of *Jupiter's* braine, might prove a *poſſe* in general; and the *Sibylls*, certain prophetical women among them, joyntly propheſied of this birth; in particular,

Andrews in loc.

Lap'de in loc.

En nova progenies cœlo demittitur alto,
Chara Deûm ſoboles! ſings one of them, in *Virgil.* But I ſpeak to Chriſtians, to whom a ſufficient proof it is, that the Old, and new Teſtament, accord herein; The Prophet foretells it here, *Ecce Virgo pariet*, A Virgin ſhall bring forth; And the Angel affirms, it came to paſs, *Ecce Virgo peperit*, *To you is born this day, in the Citty of David, even Chriſt the Lord. Sic jam dictum eſt, quod prædictum erat.* The *Logick* and cloſe-fiſt of the Law, is turn'd into the *Rhetorick*, and open the hand of the Goſpel; legal and prophetical obſcurities, into cleer and Evangelical Truths; ſo that St. *Paul* ſay's 'tis ὁμολογουμένως, taken in the Church *pro confeſſo*, and without controverſy, *Chriſt manifeſted in the fleſh*; and therefore, 'tis moſt true, which Truth it ſelf hath promiſed; *The Lord himſelf will give you a ſigne, &c.*

Luc. 2. 11.

1. Tim. 3. 16.

We have ſhaken the *branches* of the *Tree*, Let us now gather up ſome *fruit*: 'tis not only a *tree for knowledge*, but a *Tree of Life*, on which there grows, both *Cognitio ſalutis*, and *Salus cognitionis*, the knowledg of happineſs, and the happineſs of knowledg, viz. *to know God, and him whom he hath ſent, Jeſus Chriſt:* Had a man all the books in his brain, which be in the *Vatican*, and ſo much learning as to be Tutor to *Solomon* in the ἄνωθεν of his wiſdome; yet if he knew not *this Tree of knowledg*; and if he felt not the warme beams

beams of the Sun of righteouſneſs beat upon his own heart, for all his light of knowledg, he might be depriv'd of the light of glory, and caſt out into utter darkneſs.

But this *Sun* comes with *healing in his wings*, *Mal.* 4. *v.* 2. and the *leaves of this Tree*, *are to heal the Nations*, *Rev.* 22. *v.* 2. But ſince there is no *healing* without *application*, ſee the ſeveral vertues of the leaves that grow upon the branches of the Text, and apply them to your ſelves. I ſhall make them 12. in number, to equal the number of the fruits, that grew upon the *Tree of life*, *Rev.* 22. 2.

Firſt, When we ſee the *harmony* between the Text, and our Creed, between the Prophet and Evangeliſts; it may ſerve to *ſtrengthen our faith*, ſo that we may ſay with holy *David*, *Pſal.* 48. 7. *As we have heard, ſo we have ſeen*; As we have heard in the Prophet, ſo we have ſeen in the Goſpel.

Secondly, Is it a *Signe*, and ſet out with, *Behold*: this may *raiſe our admiration*, ſo that we may ſay with the Apoſtle, *O the heighth of the riches of God's mercy, how unſearchable are his paths, and his ways paſt finding out!*

Thirdly, Was it therefore, [*propter hoc*] viz. when his people were averſe and croſs, that he ſhould then give them a *ſigne*? did grace ſuperabound, where ſin had abounded firſt? Then learn to *requite evil with good*; which is the moſt noble kind of victory, and makes a man moſt like his Maker. *Lapide in loc.*

Fourthly, Did a *Virgin* conceive, and bring him forth? this may provoke our imitation, To *conceive Chriſt in our hearts*, by faithfull apprehenſion, and to bring him forth by Charitable operations: *Mat.* 12. 50. *Whoſoever doth the will of my Father, the ſame is my brother, and ſiſter, and mother.*

Fiftly,

Fiftly, Did the *Virgin-Mother* bear this Son? This may *elevate our devotion*, to reverence the bleſſed Mother, but to adore the Bleſſing Son.

Sixtly, Is Chriſt become man for us? This ought to *kindle our love to him*, that did ſo much for us, *Quantò pro me vilior, tantò mihi charior*, is St. *Bernard's* uſe, and the Apoſtle preſſeth it hard, *If any man love not the Lord Jeſus, let him be Anathema*, 1 *Cor.* 16. 22.

Seventhly, Is God become man? then *learn Humility*; He bowed the heavens, yea, he bowed himſelf, to come down to thee; do not thou, baſe Earth, exalt thy ſelf, but humbly acknowledg thine own vileneſs, which caus'd the Son of God, to deſcend ſo low, as to become the Son of man.

Eightly, Is Chriſt God? this may *arm our hope* againſt deſpaire: there is not now, *mors in Ollâ*, death in the pot, but life it ſelf, in our *Earthen Veſſel*; the Deity in a humane body, like *Gideon's* Lamp in an Earthen Pitcher, which being broken, hath put all our Enemies to flight.

Ninthly, Is Chriſt God and man in one Perſon? then we are ſure, He is a *fit Mediator*, and Advocate with God, for man; ſo that whoſoever (with *Simeon*) ſhall take this Son in the Arms of his faith, and love; the King of Heaven, will not be diſpleas'd, but reconciled through him; like the Philoſopher, that takeing the Emperor's yong Son in his Armes, diſarm'd the Father of his fury.

Tenthly, Is this God and Man, named *Immanuel*, *God with us?* then be not afrayd, *etiamſi fractus illabatur orbis.* The *ſigne* in the Text, is the ſigne of the Son of Man, and bears the ſame *Motto*, *In hoc Signo vinces.* for, *If God be with us, who can be againſt us?* Rom. 8.

Eleventhly,

Eleventhly, in the 11th. place, Did the Lord give this ſigne, and that when we were his enemies? Then, Behold here his Love again; 'tis *Cornelius a Lapide's* note, That 'tis not *Nos cum Deo, ſed Deus cum nobis*, He came to us, not we to him; *à nobis diſſidium, pax autem à Deo*: We broke the peace, and yet he ſeeks for reconciliation; yea, he came down to dwell with us, that we might go up, and dwell with him. in loc.

Twelfthly, and Laſtly, (that I may make up the whole dozen); All this may ſerve to exalt our joy: for Chriſt incarnate, and made fleſh, is the beſt news, and ſo the greateſt matter of joy that ever was. The Hebrew word *Baſhar*, for Fleſh, may intimate as much, which [in *Piel*] ſignifies alſo glad tydings: this at his birth the Angel proclaim'd; and a whole Quire of Angels beſides, for joy, ſung a *Chriſtmaſs Carol*, *Luc.* 2. Yea thoſe grave Sage Pieces of the Eaſt, at the ſight of him, rejoyced exceedingly; and ſhall we *hang up our Harps*, and hang down our Heads, as ſad, or ſenſleſs? No, Let us ſing with the Pſalmiſt, *This is the day which the Lord hath made*, yea, wherein the *Lord* himſelf was *made*, *Let us rejoyce, and be glad therein*; Alwayes provided, that our χαρα (the Goſpel-word for joy) be ευφροσυνη, which is the *Septuagint's* word. So, that, *mens ſe benè habeat*, as the word imports, that neither our Bodyes be diſtempered, nor our Souls diſordered; that ſo we may rejoyce, as St. *Bernard* wiſht, *de nativitate*, & *non de vanitate*, for the birth of Chriſt, and not for the bringing forth of ſin. Mat. 2. 10 Serm. 3. de Nativitate Domini.

But I doubt I have ſtretcht your patience: I am ſure I have not followed St. *Bernards* example, who being to preach on *Chriſt's Nativity*, ſaid, The ſhortneſs of the day, conſtrain'd him to ſhorten his Sermon:

and the ingenuous Father, would not have any to wonder, that his words were ſhort, *quandò & Deus pater Verbum ſecerat abbreviatum*; ſince God the Father had abbreviated his own *Word*.

Serm. 1. in Vig. Nat.

But this *breve Verbum*, is *cœleſti ſuavitate refertum*, as he ſays in another place, yea, as one call's it, 'tis *breviarium Evangelii*, the breife ſum of the whole Goſpel; For which *ſhort Word*, the ſame that was conceived, and born of the Virgin Mother, let us give everlaſting thanks, to God the Father, through the Holy Spirit: To which bleſſed Trinity, Father, Son, and Holy Ghoſt, be aſcribed all Honour, and Glory &c.

A M E N.

THE.

THE SAINTS PILGRIMAGE ON EARTH.

SERMON X.

Pſalm 39. 12. latter part.

I am a ſtranger with thee, and a ſojourner, as all my fathers were.

STrange things are commonly very *pleaſing*, and taking with many: as, ſtrange *faſhions*, and ſtrange *fleſh*, ſtrange *Doctrins*, and ſtrange *Teachers*; If *Paul* come as a Stranger and preach at *Athens*, the Citty will ſoon flock to him, to hear the *new* Doctrin, and *ſtrange* things delivered by him, *Act.* 17. 19, 20.

If an Outlandiſh *Quack*, do but *mount* his *Bank* among us, what reſort will be to him? and how will

he be cryed up, above the greateſt Doctors, and beſt Phyſitians of the place? And a *Prophet* that comes out of another *Countrey*, uſually wants not *honour*, ſaith our Saviour: when as, at home, and among his acquaintants, he commonly doth, *Mat.* 13.57.

I ſuppoſe then, you will do me that favour, as to give me the hearing, becauſe a ſtranger; as *David* in the Text, did hope that God would hear, and give eare to him upon this ground, becauſe he was a ſtranger with him. *Hear my prayer, ô Lord, and give ear unto my Cry, for I am a ſtranger with thee, &c.* πάροικος, ὡς πατρικὸς μου, The words ſignifie, one, that is *without Houſe*, or home, of his own; one that is out of his *own Country*, and hath no certain fixed habitation, but is travailing homward, and ſojourns onely a while at a place. This we may collect from the ſeveral Tranſlations, which the words admit in Scripture: for, πάροικος in *Act.* 7.6. is rendered, a *ſojourner in a ſtrange Land*: at *v.* 29. *ejuſd. cap.* it is tranſlated a *ſtranger*. Moſes was a *ſtranger* in the Land of *Midian*: *Eph.* 2.19. there 'tis a *forreiner*; and is oppoſed to a *Domeſtique*, or one that is of the Houſhold of God. For the 2d. παροικοῦντες, that's uſually tranſlated a *Pilgrim*, as, 1 *Pet.* 2.11. I beſeech you as ſtrangers, and παροίκους, *Pilgrims*: And *Heb.* 11.13. they confeſs'd that they were *ſtrangers*, and παροίκους *Pilgrims*, upon Earth: And thus much *David* confeſſeth too, and makes it an Argument to prevail with God for audience, and that he would pitty his ſad condition; As if he had ſaid, Though I may ſeem to be *ſomebody* in this world, and were able to do ſomething in it, being impowered with the glory and riches, with the ſtrength and wealth of a Kingdome; yet, Alas, the Earth that I tread upon, and the Poſſeſſi-

ons,

ons, and Pallaces that I enjoy, they are none of my owne; they are rather Thine ô Lord, than mine; for truly I am but a *forreine ſtranger*, and a poor *Pilgrim*, out of my Country; I am no Cittizen of the World, neither have any continuing Citty, or houſe to dwell in: I am but a *ſojourner* for a little while here, being travailing to another home, in a better Country. And therefore ſeeing I am to make but ſo ſhort an abode in this place, and ſo little a ſtay in this life, uſe, I beſeech thee, that favour and mercy towards me, which thou haſt commanded ſhould be us'd towards ſtrangers, who were not to be *injured nor vexed*, *Exod.* 22. 21. nor to be *wrong'd*, nor *oppreſſed*, *Exod.* 23. 9. but to be *refreſh'd* and *relieved*, *Exod.* 23. 12. *Levit.* 25. 35. yea, to be *loved* and *nouriſhed*, *Deut.* 10. 18, 19. And therefore, regard me as a poor ſtranger, deſtitute of friends, who am come under the ſhadow of thy wings for ſhelter, and protection: I confeſs my ſelf to be in the ſame condition that my Fathers were; and therefore, I deſire the ſame grace and favour at thy hands, as they had before me; *for, I am a ſtranger with thee, and a ſojourner as all my Fathers were.* You ſee the cohærence, and the meaning of the words, which I may call, *The Saints Pilgrimage upon Earth*; from whence we may infer,

1. That the *Saints* upon Earth, have *no ſettled place* of abode; they are but *ſtrangers and ſojourners* here, *as all their Fathers were.*

2. That, being out of their Country, and having here no continuing Citty, they muſt, like Pilgrims and ſtrangers, be travelling home-wards, to the new *Jeruſalem* which is above.

1. *Socrates* being aſk'd what Country-man he was,

was, answered, that he was πάροικος, of the Country of the world? but the Servants of God, and Christ, must not account themselves so; for their Master tells them, that they are *not of the World*, *Joh.* 15. 19. No they are but strangers upon earth, *Psal.* 119. 19. Their home is in Heaven; for, from thence, they had their
Joh. 3. 8. birth, especially their *new birth*, being born of the
1. Joh. 3. 9. *Spirit*, and born of *God*, and therefore *Jerusalem* above, is call'd their *Mother*, *Gal.* 4. 26. And besides, there they live too, if they live as they should? for, there they trade, and converse, and lay up their treasure; they can carry none with them, (for the Grand Searcher Death will seize 'em); but return it by Bills of exchange to God, and his poor servants; there's their πολίτευμα, their *conversation*, *Phil.* 3. 20. being Citizens with the saints, and of the houshold of God, *Eph.* 2. 19. Wherefore, while they live upon Earth, they are both *strangers*, and *stragglers*; strangers as belonging to another Country, and stragglers having no abiding place, nor continuing Citty, but, like *Pilgrims*, seeking for one to come, *Heb.* 13. 14. *We have here no continuing Citty*, saith the Apostle; neither for the buildings, nor yet for the inhabitants: for the first, there is none that continue long, *nec quoad materiam*, *nec quoad formam* whether we respect their *matter*, or their *form*; For their *materials*, how many are quite rased, and ruin'd, having nothing but paper-Walls of a few written Histories, to maintain their memories; and if they do continue for certain Ages, yet, like *Argos* his ship, they are so patcht and piec'd, that they may be questioned whether they be the same.

And for their *form* (*i.e.*) their *Laws* and Government, were they as sacred and inviolable as those of the *Medes* and *Persians*; yet are they subject to alteration,

ration, and change. Let *Rome* ſpeak for the reſt, which hath had her Kings, and Conſuls, her Tribunes, Decemvirs, Triumvirs, and Conſuls again; after all, her Emperours, and now her Popes. The greateſt Monarchies have had their Periods, their riſe, and their fall; yea, the world it ſelf paſſeth away; and therefore the Cities of it, cannot continue, nor yet the inhabitants of thoſe Cities, whether we reſpect their poſſeſſions, or their perſons: for their poſſeſſions, we find they are all like the two ſons of *Adam*, *Abel*, (*i. e.*) *Vanity*, and *Cain*, *Poſſeſſion*, but vain poſſeſſions; and though men uſe all means poſſible to entayl their Eſtates to their houſes for ever, and *call their Lands after their own names*, yet, within ſome few ages, By how many names, have thoſe Lands been call'd? *Copernicus* his opinion is true in this, that *the Earth moves*, and Earthly poſſeſſions paſs from one generation to another: And if theſe paſs not, yet their perſons do, who are daily going on, and travailing to their long home; they do but lodge a little while in their *Inn* by the way, and on they go in their pilgrimage till they come to their country. Hence it is that *David* calls this world, where he led his life a while, the *houſe or place of his pilgrimage* οἶκον παροικίας, as *Pſ.* 119. 54. and St. *Peter* calls it, τὸν παροικίας χρόνον, the time of our Sojournings, 1 *Pet.* 1. 17. And not onely *Peter* and *David*, but all our Fathers have confeſſed as much. Our Father *Abraham*, *by faith ſojourned in the Land of promiſe*, *as in a ſtrange Country*, Heb. 11. 9. Old Father *Jacob* in expreſs terms calls his life, a Pilgrimage, *Gen.* 47. 9. And the reſt of the Fathers confeſſed themſelves *Pilgrims*, and ſtrangers upon Earth, *Heb.* 11. 13. God told the *Iſraelites* that they were but *ſtrangers*, and

1 Joh. 2. 17

Septuag.

and ſojourners, *Levit.* 25. 23. And the Prophet *Jeremy* allegorically ſpeaking of Chriſt himſelf, ſaith, *Why ſhould'ſt thou be as a ſtranger in the Land, and as a wayfaring man, that tarries but a night?* *Jer.* 14. 8. And yet ſo he was; He came to ſojourn in the world for a while, as in a ſtrange Land, and he came like a *Traveller* to an *Inn*, but there was no roome for him; he had no houſe of his own, neither had he *where to lay his head. He came to his own, but his own receiv'd him not*; but us'd him like a ſtranger, and ſtrangely too; and therefore, making haſte away, he appear'd in the habit of a travailing ſtranger after his reſurrection, when he was returning back to Heaven again, *Luc.* 24. 18. And his diſciples were all ſo; they were all travailers, and went up and down doing good, as their Maſter did; St. *Paul* was litterally a great travailler. *Bunting* hath reckon'd his travailes to be 10270. miles, before his impriſonment in *Rome*; he was *in journeyings often*, 2 *Cor.* 11. 26. And the reſt were ſent abroad, to *go teach all Nations*, *Mat.* 28. 19.

Mat. 8. 20.
Joh. 1. 11.
Act. 10. 38.

But in reſpect of their ſouls, and their heavenly affections and diſpoſitions, not onely the Apoſtles, but all Chriſtians, are, and muſt be, *ſtrangers to the world.*

Yea, the happieſt man that is, that lives at peace, and eaſe, and ſits himſelf down where he was born, in his Father's poſſeſſion, that ſits under his own *Vine*, and under his own *Fig-tree*; yet his condition here, is but *ſtatus viatoris*, the condition of a travailler; he walks with his ſtaff as old *Jacob* did, 'till he come to the place of reſt which remains for the people of God; then and not before, he ſhall ſit down with *Abraham Iſaac, and Jacob* in the kingdom of heaven, where he ſhall

ſhall *reſt from his labours, and his works ſhall follow him:* The Heaven, that allwayes moves, is the only place of reſt; there is no reſt to be look'd for on earth, as long as we carry the tabernacles of the earthly houſes of our bodies about us; we muſt look to have them taken down and removed, 'till we come to that houſe, *not made with hands eternal in the Heavens*, 2 Cor. 5. 1.

Thus the ſervants of God, are *ſtrangers* and *Pilgrims* upon earth, whereas the men of this world, who are from beneath, though they be ſtrangers too, ſubject to change and chance; yet they do not account themſelves ſo: for, *they think their houſes ſhall continue for ever*, Pſal. 49. 11. and therefore get the *Houſes of God too, into their poſſeſſion*, Pſal. 83. 12. but they are none of their portion, though their *portion* be in *this life*, Pſal. 17. 14. They make Earth their Heaven, and the world their home, and never provide for another world; and therefore another world is provided for them, even a world of miſeries.

But as for the Servants of God, their hopes and deſires are fix'd upon another place; though they dwell in Houſes of Clay, yet they live not after the faſhions of the world, but after the Laws of their heavenly Country; the eye of their faith is ever looking after that; There they lay up their treaſure, that where their treaſure is, there may their heart be alſo; and their heart being there, they count themſelves but *ſtrangers, and ſojourners* here, and, like pilgrims and travellers, are going homeward as faſt as they can, *paſſing the time of their ſojourning here, in fear*, as St. *Peter exhorts*, 1 Pet. 1. 17. [*in fear*] leſt they ſhould miſcarry by the way. Rom. 12, 2.

And ſo I come to the ſecond thing, that the Text

did inferr, viz. That, ſeeing we are out of our Country, and have no place of continuance here, we muſt, like *Strangers* and *Pilgrims*, be travailing homeward, and be ſeeking for a better Country which is in Heaven, and a Citty which God hath prepared for us there, *Heb.* 11. 16. How many thouſand Chriſtians, in a blind Zeal, have gone on pilgrimage to ſeek, and to ſee, the old *Jeruſalem* on earth? how much more ſhould we be *pilgrims* to the *Holy Land*, to finde the *new Jeruſalem*, which is in heaven? The merchant will venture hard, and travel far, for the pretious things of the Indies ---- *curret Mercator ad Indos*: How much more ſhould we be Merchant-Venturers for heaven, where ther's nothing of leſs value, than Gold, and Pearl, and pretious Stones, *Rev.* 21. Now, who would not travail hard, to go to ſuch a place? beſides, ther's our Father's houſe, and the houſe that Chriſt hath prepared for us; there lies our inheritance, and a Kingdom that God hath promis'd us, where *one day* ſpent in thoſe *Courts* of the Lord, will be *better than a thouſand in the Tents of ungodlineſs* here upon Earth, *Pſal.* 84. 10. Up then and away, and look for better times there, and a better Country too, than any under the Sun; for there we ſhall dwell together in unity, and ſweet ſociety; in riches, and glory, and ſafety, and pleaſures for evermore. Let none ſay, that this Country is *Terra incognita*, a Land that was never yet diſcovered; for, 'tis Laid open to us daily, in the reading and preaching of the Word; 'tis a *Citty upon a Hill that cannot be hid*, Mat. 5.14. ſo that, *if it be hid to any* (as the Apoſtle ſpeaks of his Goſpel) *it is hid to them that are loſt*, that are loſt for ever; yet, to Chriſtian travellers here below,

2 Cor. 4 3.

below, 'tis not fully and perfectly diſcovered; they *ſee* it but in a *Glaſs*, at a diſtance, viz. through the *proſpective Glaſs* of the promiſe, by the *eye of faith*; and therefore, they muſt look after it, and, like *pilgrims* and *ſtrangers*, muſt travaile for it, 'till they enter into that Land of promiſe, of which, the Land of Canaan, was but a figure and a Type.

But, how are ſtrangers and travellers known, that we may know how to be like them? *Queſt.*

They are known by divers marks. *Reſp.*

A *ſtranger* is known by his *language*, and ſpeech: *Peter* was known ſo; Surely, ſaid they, thou art one of his diſciples, for even thy *ſpeech* bewrayeth thee, *Mat.* 26. 73. Indeed, a mans ſpeech, is a ſure ſigne to know, whether he be one of Chriſts diſciples, or not; The *Ephraimites* were diſcovered by the *Gileadites*, in that they could not pronounce *Shibboleth* aright (with the aſpiration); their *ſpeech betray'd them*, Judg. 12. 16. Now, *Chriſtian-ſtrangers* ſpeake the *holy tongue*, and the *Language of Canaan*; and their ſpeech is ſavory, and ſeaſoned with goodneſs, whereas the men of the world ſpeake none but their mother-tongue, the Language of the Earth, or if they do get ſome ends, and words of heavenly language, 'tis but to pleaſe thoſe with whom they converſe, and to drive their trade withall: there being divers, That like the *Eagle*, can fly aloft toward *heaven*, in their words, and with their eyes; but 'tis but to catch their prey the better upon *Earth*; for otherwiſe, their naturall ſpeech is corrupt, and rotten σαπρὸς λόγος, as the Apoſtle calls it, filthy, and ſtinking communication, *Eph.* 4. 29. Beſides, the heavenly ſtrangers, ſpeake but little, 1. Col. 4. 6. 1 Joh. 4. 5.

Jac. 1. 19. being *ſwift to heare, but ſlow to ſpeake*; they *ſet a watch upon their mouths, and keep the doore of their lips*; whereas thoſe of the world, are full of *idle words*, and vain *babbling*, and vain *repetitions*, and ſay with them in the 12. *Pſal. v.* 4. *Our tongues are our own, we are they that ought to ſpeake, Who is Lord over us?* whereas, *In many words there cannot want iniquity*, ſaith wiſe *Solomon*, Pro. 10. 19.

2. A ſtranger, and traveller, never meddles with others, but onely with his own buſineſs; he *ſtudies to* 1. Theſ. 4. 11. *be quiet* and peaceable, meek and lowly; and never wrongs, nor hurts any man; ſo, ſuch as are travailing to the holy-Land, and the heavenly Canaan, being led by the Spirit, they ſhew the *fruits of the ſpirit*, which are, *Love, peace, long-ſuffering, gentleneſs, goodneſs, meekneſs*, Gal. 5. 22. They ſhew they have learn'd their Maſter's leſſon, and follow him, in lowlineſs and meekneſs; and ſo at laſt, when they come home, they find reſt, eternall *reſt to their Souls*. Mat. 11. 29.

3. A ſtranger and traveller, beares great affection to his conntry, and is allwayes thinking of his journeys-end: And ſo the Chriſtian-travailler *ſets his affections on things above*, Col. 3. 2. He minds not Earth, ſo much as heaven, and the way thither; God and Chriſt are to him *all in all*, Col. 3. 11. As for the world, as he is not of it, ſo he uſeth it onely, as *though he us'd it not*, 1 Cor. 7. 31. He makes uſe of it onely as a *traveller* doth of his *ſtaff*, to keep him a little out of the dirt, and layes it by when he comes at home, his moſt and his beſt thoughts are fixt on heaven, that's the *North-Pole*, that drawes the *compaſs* of his affections thither, which never reſt, but when ſettled there.

Strangers

Strangers and travellers ſlight the barking of dogs; they neither care, nor wonder at it, but go on with patience, and ſo doth the traveller to heaven: though the dogs of the world, bark at him, and bite him too ſometimes, with ſharp and venom'd ſlanders, and with falſe and lying reproches, yet he paſſes by it, and beares it patiently, as *David* did the curſing of *Shimei*; though that *Dog* (as the Text calls him) ran barking after him, as he went by the way, yet ſaith *David*, *Let him alone, perhaps 'tis for my good*, 2 Sam. 16. 11, 12. I, it is for our good too, it makes us *happy*, *when men revile us, and ſpeak evil of us falſly*; Mat. 5. 11. And let us remember, that the time will come, when ſuch *Dogs* ſhall bark no more, but ſhall be *ſhut out of doors*, out of the new Jeruſalem, and *howl* in everlaſting torments for ever, *Without ſhall be Dogs*, ſaith *St. John*, Rev. 22. 15. 4.

Strangers and Pilgrims, are ſparing in their expences; they are not like the younger-brother, in the 15. of *Luk v.* 13. that travel'd into a far Country, and ſpent his eſtate in riotous living: No, ſuch as are travelling toward heaven, ſpend not their meanes *in rioting*, *and drunkenneſs*, *in chambering*, *and wantonneſs*, but acording to St. *Peter's* advice, as *pilgrims and ſtrangers*, *they abſtain from fleſhly luſts*; and, like the *wiſemen* from the *Eaſt*, travel onely to find Chriſt, and to ſpend what they can upon Him: which that they may do, they are not taken with the vain delights, and allurements of the world, which may ſtay, or hinder them in their journey; they are not like the travellers of our times, that learn little abroad, but ſtrange faſhions, and ſtrange geſtures, and ill manners; that return home, farr worſe, than they went out; like *Lævina* in *Martial*, that travelling to *Baiæ* a City 5. 1 Pet. 2. 11. *Lovin.* in 1 Pet. 2. 11.

ty in *Campania*, *Penelope venit*, *ſed abiit Helena*; like
Gen. 34. 1. *Dinah*, that went abroad to ſee the Country, and got a *clap* before ſhe came home. Now, chriſtian travellers are wary of ſuch infection; as they are ſtrangers in the world, ſo likewiſe to it, *Tranſeuntes circa*
Hieron. *tranſeuntia occupari non decet*, They *minde not Earthly things*, *nor faſhion themſelves according to the world*,
Col. 3. 2. Rom. 12. 2.

6. And laſtly, A Traveller is willing to part from his lodging and Inn; a waifaring man *tarries but a night*,
Cap. 14. 8. ſaith *Jeremy*, if he ſtay a day, he haſtes to be gone, and 'tis a good ſigne, that a chriſtian is travelling to his heavenly home, when he departs willingly from this Inn of the world; when he can ſing, with *Simeon*,
Luc. 2. 29. his *Nunc dimittis*; and ſay with St. *Paul*, *Cupio diſſolvi*;
Phil. 1. 23. when he can willingly put off his Cloaths to go to Bed to his eternal reſt; when without grudging he can leave the houſe of his pilgrimage, to go to his eternal Houſe in the heavens; and can ſay with holy *David*, *As the Hart panteth after the water brooks, ſo panteth my ſoul after thee, O God: When ſhall I come and appear before the Preſence of God?* Pſal. 42. 1, 2.

Thus we muſt carry our ſelves, like pilgrims and travellers; and that we may the better get to our Country, let us take theſe ſhort directions for our Journey.

1. We muſt *riſe early* and ſet out betimes, that we may have the day before us, as travellers uſe to do, that have a great journey to go in a ſhort, and a winter-day.

Now the way to heaven is no ſhort, and eaſy way: *Non eſt à terris mollis ad aſtra via*, and the time allotted us to travail it in, is but a winters-day, ſhort, and dirty; *Few and evill are the dayes of my pilgrimage*,
Gen. 47. 9. ſaid old *Jacob*: yea, *all* our daies make *but one day of life*;

life; as 'tis ſaid in the Hebr. of *Enoch & Lamech*, that all their daies, יהי *fuit*, in the ſingular number, they were reckon'd but one day; yea, the longeſt mortall life that ever was, comes ſhort of one day in Gods account, to whom, *a thouſand years are but as one day*; and now he that lives longeſt, ſeldome attains to one hour, or the twelfth part of ſuch a day as the Patriarchs lived: for the day of our life, as *Moſes* hath meaſured it, is but 70. yeares, and that is but the twelfth part of 840. whereas *Adam* lived 930. which wants but 70. of 1000. *Methuſalem* lived longer; and with us, ſcarſe the 70th. perſon lives ſo long as 70. yeares. Pſ. 80. 4.

Since then the day of our journey is ſo ſhort; we had need to be up betimes. *David* was ſuch a traveller, *Pſal. 63. v. 1. O God thou art my God, Early will I ſeeke thee*, Early, (*i. e.*) in the morning of our life, in the dayes of our youth, before the ſhadow of Death, and the night of the Grave approach; (ἐγλυκὺ καὶ πρωΐ *Muſæus*) the morning is full of life, and fitteſt for travaile, eſpecially in ſuch a long journey as it is to heaven.

Be ſtirring therefore betimes, even with the dawning of the day: Eſpecially when the *day-ſtarr* appears, and the day of grace affords us light; for, ſuch Early travellers are moſt likely to get ſooneſt to heaven, as God hath promiſed, *Pro.* 8. 17. Joſ. 6. 15.

2. As we muſt riſe betimes, ſo we muſt *bid adieu* to all our old acquaintants, (*i. e.*) to all our old corrupt affections and deſires, to our beloved and our darling ſins.

Theſe will be loath to part with you, and will plead ſtrongly to enjoy your company ſtill. The Fleſh will ſay; what, wilt thou forſake thy boſome friend? one that is ſo near and dear to thee? The World will cry, I have been thy ſervant thus long, to feed thee with honour,

honour, pleaſure, and profit; and now wilt thou leave me thus? The Devil, hee'l plead, I have had poſſeſſion theſe many yeares, and do you come now, with a Writ *de Ejectione Firmæ* to caſt me out? but we muſt be deafe to theſe, and the like temptations, which will be more, and more ſtrong, at that time when we begin to ſet upon this work: but we muſt ſhake them all off, kindred, and friends, and all, *Mat.* 10. 37. *etiam per calcatum pergе patrem, Hierom.* If our father ſhould ſtand in our way to heaven, we muſt prefer Chriſt before him, *Luc.* 14. 26. Yea, we muſt forſake our very ſelves, to follow Chriſt, in this our heavenly pilgrimage, *Mark.* 8. 34.

in Epiſt. ad Heliodor.

3. Having bid adieu to our old acquaintants, we muſt caſt away every thing that preſſeth downe, and that which may hinder us in our journey; now Sin is a heavy burthen, and ſticks cloſe to us, which, in the firſt place, we muſt caſt away, that we may *run with patience the race that is ſett before us*, Heb. 12. 1.

Rom. 6. 6. We muſt crucifie, and caſt off the *old Man*, Eph. 4. 22. for he hath neither Will, nor Legs that are fit for travaile; and we muſt put on the *new man*, which is active and ſtirring, that ſo, becoming new creatures, we may be able to walk, *girding up our Loynes* with the *Girdle of truth, and having our Feet ſhod with the preparation of the Goſpel*, Eph. 6. 14. And then, in the name of God, let us Go-forward, and that's a fourth Direction.

Eph. 4. 24. Gal. 6. 15.

4. *Never to looke behind us*, or to return back, or to ſtand ſtill, 'till we come to our long, and our long'd-for Home; *Remember Lot's wife*; and never look back toward *Sodom*, but reſolvedly *ſet your faces* to go to *Jeruſalem*, as our Saviour did his, *Luk.* 9. 51. Forget that which is behinde, and *preſs forward toward that which*

which is before, for the mighty *prize of our high Calling*, Phil. 3. 13. Dayly growing up in grace, and going on in the right way, from ſtrength to ſtrength, from vertue to vertue, till we *appear before God in Zion*, Pſal. 84. 7.

5. In our journey, Let us *make choice of good company*; for, as there is a great deal of comfort in good company, ſo a great deal of danger in ill; there are many that goe to Hell for company, where it will not be, *The more the merrier*, but, The more, the worſe: for every man there, is a firebrand, and the more of them, the greater and hotter will be the fire.

For direction therefore in this particular, take the little company which go in the narrow way, and *enter in at the ſtraight gate*; for the multitude that go in the common road, and in the great *broad way*, are all going down to *Hell*, *Mat.* 7. 13.

6. And Laſtly we muſt be ſure to *get a good Guide*; Take heed of a blind one, ſuch a one may lead both into the ditch, *Mat.* 15. 14. Now there is no better *Guide* than God, who can direct us with his *light*, and with his *truth*, and will conduct us to his holy mountain, *He will be our guide unto death*, Pſal. 48. *ult.* and his *good Spirit ſhall lead us into the Land of righteouſneſs*, Pſal. 143. 10. Pſal. 43. 3.

Theſe Guides we had need to have, not only to direct us the way, but to protect us in it: for we ſhall meet with many *thieves*, that will ſet upon us, to rob, and to wound us, as the traveller was ſerv'd that went from *Jeruſalem* to *Jericho*: Beſides, there are dangerous *wild beaſts* in the wilderneſs of the world, that will ſet upon us to devour us; for inſtance, ther's the Devil, that *roaring Lyon*, that goes about ſeeking whom he may devour: beſides, there are *ravenous woolvs*, Luc. 10. 30. 1 Pet. 5. 8. Mat. 7. 15.

which are moſt dangerous, when they come in *Sheeps-clothing*; there are *little foxes*, and wild *Boars*, and
Cant. 2. 15. Pſal. 80. 13. fat *Buls of Baſan*, which will endevour to do us miſchiefe; but God is a ſure refuge, in the time of trouble,
Pſal. 22. 12. a ſtrong defence againſt all our enemies, and, *If he be with us*, 'tis no matter *who* be *againſt us*: *we need feare no evil*, Pſal. 23. 4.

1. Wherefore, To cloſe up all with a word of application: Though we have paſs'd the morning of our life (as too many have done); yet, before 'tis night, let us get up, and poſte away with ſpeed: for the way to heaven, is not, as the worldly man thinks, *via brevis*, a ſhort cut, to cry, *Lord*, *Lord*, when he lies upon his bed of death; No, Chriſt will not *know* ſuch ſtrangers, when they come to knock at heaven-gates, *Mat.* 25. 11, 12. *Not every one that ſaith unto him*, *Lord*, *Lord*, *ſhall enter into the kingdome of heaven*, (ſaith Chriſt), *but he that doth the will of my Father which is in Heaven*, Mat. 7. 21.

2. Again, ſeeing we have here no abiding place, and do but ſojourn for a while in the world, as ſtrangers and travellers do in their Inn; Then let us *not ſet up our hopes* upon the things here below, as if we hop'd to hold them for ever, or as if we hop'd, there was nothing after them, to be hoped for: for the Saints are pilgrims and ſtrangers upon earth; and know, that yet a little while, and men ſhall ſee them no more, and therefore,
Pſal. 137. 4. they ſing not their ſongs in a ſtrange Land; they ſet not
Numb. 32. up their ſtaff, (as the children of *Gad*, and *Reuben*) on this ſide *Jordan*, but are travelling hard for *Canaan*, where they look to have an everlaſting habitation, *Eternal in the heavens*, *that fadeth not away.*

The true chriſtian really believes that he is the adopted ſon of God, and heir to a Kingdome; and therefore his

his thoughts, and his desires, are, wholly, at Court; and looks for that glorious Inheritance another day; in the mean time, he contemns the poor things of the world, and ventures all upon his future hopes; he will lay his life, and estate, and reputation, that he shall be happy in his heavenly Country; and relies upon God, with a confident expectation, that he shall be so; and therefore he dwells not in this world, but passeth onely through it, to his own Country; And, let us *pass the time of our sojourning so*; seeing we have here *no continuing City*, let us look for one to come, and one that shall last for ever. In *purchasing*, we regard not so much *Three* lives, as the *Fee-simple*; not so much a *Lease* for yeares, as *Land* that may go to us, and our heirs for ever. Let us not then, set so much by any thing in this world, which soon passeth away or we pass from it, as by that everlasting inheritance, in our heavenly country, which shall last for ever.

3. Again, Thirdly, seeing we have but a short day to finish our journey in, *let us be carefull that we spend it well*, and idle it not away, for having so short a time, it had need be pretious with us, that we do not lose a jot of it; Let us then make haste on our way, to work out our salvation, *while 'tis call'd To-day*; the devil himself is very busy, because he knows he hath *but a short time*: and the wicked will lose no time, Rev. 12. 12. to work their wickedness in; there be those that will *rise early to follow strong drink*: *Balaam* will ride, Esay. 5. 11. and hardly be stopt, for to get a bribe; and the *unjust steward*, will hasten to make freinds of unrighteous *Mammon*.

Let us be as wise in our generations: Let us begin our journey betimes, and with *Zachæus*, come quickly when Christ calls; *Now is the accepted time*, *now is*

the day of ſalvation; let it not ſlip, but make haſte for heaven.

Let us travel for it, as *Mary* did to the Sepulchre, to find Chriſt, in the firſt day of the week, and in the firſt hour of the day, and defer it not, 'till the ſhadow of our day declines; but *ſeek the Lord, while he may be found, and call upon him while he is neer:* That ſo, when we ſhall leave this world, wherein we do but ſojourn like ſtrangers for a little while, we may come into our Country, and *inherit a Kingdom prepared for us, from the begining of the world*; which that we may do, Let us, in the mean time account our ſelves, as *David* did, but *ſtrangers and ſojourners* here, *as all our Fathers were.*

Amen, Domine Jeſu. { *Ecce venio,* / *Veni citò.*

CHA-

CHARITY MAINTAINED.

SERMON XI.

Rom. 13. latter part of the 9th. Verſe.

And if there be any other commandement, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.

'Was the complaint of *Lipſius* in his time, *Nulla unquam ætas fœcundior religionum, & ſterilior pietatis*: I wiſh the complaint may not be made true of our times; that it may never be ſaid of us, as it was of *Greece*, That there was never leſs wiſdom in *Greece*, than when the *ſeven wiſe men* lived in it; Never leſs practice of piety, and of heavenly wiſdom, than now, when there is moſt preaching, and profeſſion of piety: Which malady that we may remedy, and that our lives may be anſwerable to our profeſſion; if we be chriſtians, we muſt live as chriſtians ought to do, otherwiſe it

it may be ſaid to us, as learned *Whitaker* once publickly ſaid to the ſtudents in *Cambridge*, in his time, *Aut hoc non eſt Evangelium, aut vos non vivitis Evangelicè*, Either this is not the Goſpel, or elſe Ye do not live as becometh the Goſpel: Now among all the Goſpel-graces, commended to us, by Chriſt and his Apoſtles, the exerciſe of none, is ſo often commanded, nor ſo frequently and earneſtly preſs'd upon us, as that of *Charity*, which is preferred before all other graces of the ſecond rate, *Col.* 3. 14. Yea, above *Faith* and *Hope*, thoſe two of the firſt rank, being prime *Theological* vertues. Seeing then it is ſo neceſſary, I muſt in the firſt place crave it now; for if *Love* be not in your *Eares*, and in my *Tongue*, your hearing I am ſure will be in vain, and my *preaching in vain alſo*; I am ſure 'twas of ſo high eſteeme with our Apoſtle *Paul*, that though he were παράδεισος πληρωμένος (as St. *Chryſoſtom* calls him) a Spirituall Paradiſe, and a glorious garden of fragrant vertues; yet there is no Flower in all this garden, ſmells ſo ſweet, none ſo plentifull as that of *Love*; that *Hearb of Grace*, ye ſhall find in every corner of his works; ye may ſee it planted in the midſt of this chap. like the *Tree of Life* in the midſt of the *Garden*, being indeed, like the Heart in the midſt of the body, that gives life to the whole Chapter. In the former part whereof, St *Paul*, like a good *ſteward*, cals upon men (who are backward enough) to pay their debts; *tribute to whom tribute* &c. And upon his account, he ſets down one *Petit*, one common debt which is ſtill owing, and which he deſires may ſtill be ſo; and that is the debt of *Love*. Which debt differs from all other, in this; that 'tis ſtill due, though never ſo often pay'd: 'tis *debitum ἀπαρτίσιον*, men are alwayes in arreare, and behind for that. *Semper debeo Charitatem*

1 Cor. 13. ult.

Tom. 5. Ser. 39.

Partim in loc.

tatem (Saith St. *Aug.*) to *Cœleſtinus* (the Deacon); Epiſt 62.
quæ ſola, etiam reddita, ſemper detinet debitorem, the bond of *Love* is never cancelled, but ſtands in full ſtrength and force for ever: for whereas *viſion* ſhall put out the eyes of *faith*, and *fruition* ſhall ſwallow up *hope*, (theſe being but *virtutes viæ*); *Love* which is *virtus viæ & patriæ* too, that ſhall never fail; and men whilſt they live here, whatſoever they faile in, muſt never faile in that; that fire muſt be carefully preſerv'd, like the *Veſtall* fire, or the fire of the Sanctuary, that never goes out; for *Love* (ſaith *Tertullian* that *triple-Tully*) is *Chriſtiani nominis theſaurus*: a chriſtian mans treature, out of which as out of a rich Exchequer he pays all his other debts, which are due either to God, or man, for 'tis, *tota creationis diſciplina*, as the ſame father ſpeakes, in the words of our Apoſtle, *the fulfilling of the Law*, which is here prov'd by particular induction, in the beginning of the verſe, *Thou ſhalt not commit adultery, Thou ſhalt not kill &c. And if there be any other commandement, 'tis breifly contained in this ſaying, namely in this, Thou ſhalt love thy neighbour as thy ſelf.* Lib. de *patientia.* pag. 133.

Nature hath delighted much in contracting the larger volums of her works into leſſer *Syſtems*; as the Elements are deduc'd to *mixt* bodies, theſe into *Vegetables*, Vegetables again into *Animals*, and all at laſt into one ſmall *Compendium, Man.* Art likewiſe, imitating nature, hath endevour'd the like. *Coſmographers* draw the whole Compaſs of the wide world into the narrow precincts of a ſmall *map*; and other learned *Artiſts*, have abridg'd the unconceiveable Latitude of the *Liberal Sciences* into ſhort and conciſe *Epitomes*; But Art, and Nature, come both ſhort of the God of nature, who drew at firſt in two ſmall Tables the lively image of his

his infinite Will in a *Decalogue* of *Ten-words* (for ſo 'tis call'd,) and from thence it hath its Name, *Deut.* 4. 12. *Homer's Iliads in a little Nutſhell*, are not to be compared to this, which the finger of God could onely write; for the Rabbins have obſerv'd that in theſe Ten words are contained no leſs then 248. affirmative precepts, the number of the joynts in our body; and 365. *Negatives*, the ſame number with the dayes in the Year; both which joyn'd together make 613. The very *number of the letters* wherein the *Decalogue* in Hebrew was firſt written, and yet all this comprehended in *Ten words*: Though this be a *Rabbinical* Conceit of the *Jews*, who, as divers affirm, were ſo well vers'd in the five books of *Moſes*, that they could tell how many letters there were in them, and which letter was the middlemoſt (which is a ſhame to us that can hardly tell how many Chapters there are); yet here, by the way, it may teach us this good Leſſon; That, all the *dayes* of the year, and ſo of all our life, we ſhould endeavour to keep all the commandements, with all the *members* of our bodyes, and faculties of our ſoul.

Theſe Ten Precepts, our Saviour hath reduc'd to two, *Mat.* 22. 37. On which Two, as on two *Poles*, the whole frame of the commandements move; and within which two, the courſe of our life, like the Courſe of the Sun within the two Tropicks, is bounded and limited, viz. *Love to God*, and *Love to our neighbour: Duo præcepta, ſed una charitas*, ſayes *Lombard* out of St. *Aug.* 3. Sent. 27. Diſt. they are two Precepts, but they are both but one *Love*. And therefore St. *Paul*, the *Amanuenſis* of the Spirit, well-ſkill'd in *Stenography*, hath written the whole Law, ἐν ἑνὶ λόγῳ in one word, ἀνακεφαλαιοῦται, ſaith my Text. A word which is not us'd paſſively, in all the new Teſtament, but only in this place, which moſt Interpreters tranſlate,

Sum-

Summatim comprehenditur, *St. Auguſt. Recapitulatur.* Which word *Eraſmus* cenſures for no good Latin, though *Pagnin*, and *à-Lapide*, and other Linguiſts, tranſlate it ſo; is in few words comprehended, ſays the *Old* Engliſh Bible; is breifly comprehended, ſaith the *New*; Which is not a curtailing, but a full abridgment of the Law. *In this ſaying*, There's the Law's *Epitomé*. *Namely in this* there's the *Anatomé*, of that *Epitomé* what that ſaying is, *Thou ſhalt love thy neighbour as thy ſelf*: In which words are contain'd 3. diſtinct Particulars.

Firſt, *The nature of the ſubſtantial duty required*, the affection of Love, *Thou ſhalt love.* 1.

Secondly, *The proper Object of this affection*, as it concerneth the ſecond Table, and that's *Our neighbour*, *Thou ſhalt love thy neighbour.* 2.

Thirdly; *The meaſure of this affection*, as it reſpecteth this peculiar Object, it muſt be, *as our ſelves. Thou ſhalt love thy neighbour as thy ſelf.* 3.

Of theſe in order, and firſt, of the *ſubſtantial duty* or affection of Love, *Thou ſhalt Love.*

I might tell you here the acute diſtinctions of the Schoole, how *Amor*, *Dilectio*, and *Charitas*, differ: I might give you allſo variety of diviſions of the name of Love, (for 'tis at unity in it ſelf) into *natural*, *carnal*, *rational*, and *Divine*, and as many deſcriptions of each, in all which I find more ſubtilty than ſatisfaction; for when they have done what they can, they do but wander in a Labyrinth, and want words to expreſs what it is; 'Tis indeed the *ſhorteſt*, *and the longeſt Divinity*; ſhort in the ſentence; but large in the ſenſe; *breviter collecta ſed ſpiritualiter copioſa*, as *St. Cyprian* ſpeaks of the Lords prayer; Or like a condenſed body in Philoſophy, *multum materiæ ſub exiguâ dimenſione continens*; for in this ſmall *period*, we may finde matter ſufficient to fill whole *volumes*. 1. *Part.*

Do not ask me then, What *Love* is; tell me rather what it is not: name what you can that good is, from a cup of *cold water*, even as high as *God* himſelf, and I dare pronounce of it at a venture, That is *love*; for *God* himſelf is *Love*, 1 *Joh.* 4. 16. As then the ſoul is in the body, ſo is *Charity* in God's Law, *Tota in toto, et tota in quâlibet parte*, 'tis all in all, and all in every part of the Commandment: ſo that I may ſay of it, as the Philoſopher ſpeaks of univerſal juſtice, *Eth.* 5. *cap.* 1. συνάπλου πασῶν ἀρετῶν, by a general kind of influence, it eminently contains all other particular ſubordinate vertues; And therefore *St. Chryſoſtome* upon thoſe words of the Apoſtle, *Gal.* 5. 22. *The fruit of the Spirit is love, joy, peace, &c.* Well, ſaith he, doth the Apoſtle put *Love* in the firſt place, becauſe that is πηγὴ, ἡ ῥίζα, ἡ θεμέλιος, ἡ ὁ μήτηρ ἁπάντων τῶν ἀγαθῶν.

Firſt, 'Tis *the ſpring-head*, and the main ſtream, which being divided into other vertues, is but a vaſt Current cut into ſo many ſeveral *Channels*, and leſſer Rivulets, or as a common *Ciſtern*, emptying it ſelf through a number of ſmaller *Pipes*, to all the *Offices* of a Chriſtian life; 'Tis the *Root* that feeds all the branches, τὰς μυρίας κλάδους τῆς ἀρετῆς, (as that Golden-mouth ſpeaks) 10000 *branches of the tree of Vertue*; and the very baſe and foundation, that carrieth up the whole frame and building of a vertuous converſation; For, if we gather all the ſcattered *Offices* that man owes to man, and reduce them to certain heads, as they are done to our hand in the ſix Præcepts of the ſecond Table, and then contract theſe again, as far as you can goe, and the laſt reſolution of all will be into *Charity*. If we take an *Inventory* of our whole debt, and ſum up the parcels, the *Summa totalis* (as the *Æthiopick* Verſion renders the Text) will be no more but this, *Thou ſhalt love. Owe nothing to any man, but love one another*, ſaith our Apoſtle,

poſtle, *ver.* 8. We owe no leſs than this to every man, and we owe no more to any man; would you ſee the premiſſes prov'd by exact calculation, and enumeration of particulars? the Apoſtle doth it in 1 *Cor.* 13. where he reckons up a whole Catalogue of good works as the proper effect of *Charity*, which notwithſtanding immediately flow from other vertues: for ſhe, as their *Miſtreſs*, ſetting them their tasks, and commanding what they muſt do, their properties and actions are attributed to her; ſo that hers they are, *imperativè*, though not *elicitivè*; by her command, though not by her production; according to St. *Greg. Ad curta virtutum facta dilatatur charitas*, ſo that *per diverſum applicationem*, ſhe is *Proteus*-like chang'd into ſo many diſtinct Vertues.

Firſt, ſaith our Apoſtle, It *ſuffers long*, and ſo is *longanimity*; it is *kind*, and ſo 'tis *courteſie*; it *envyeth not*, and ſo 'tis ingenuity; it *vaunteth not it ſelf*, and ſo 'tis *modeſty*; it is not *puffed up*, and ſo 'tis *humility*; it doth not *behave it ſelf unſeemly*, and ſo it is *decency*; it *ſeeketh not its own*, and ſo 'tis *equity*; it is not *eaſily provok'd*, and ſo it is *lenity*; it *thinketh no evil*, and ſo it is *ſimplicity*; it *rejoyceth in the truth*, and ſo it is *verity*; it *beareth all things*, and ſo it is *fortitude*; it *believeth all things*, and ſo it is *faith*; it *hopeth all things*, and ſo it is *confidence*; it *endureth all things*, and ſo it is *patience*; it *never fails*, and ſo it is *perſeverance*: *Ecce quot virtutes in unâ virtute!* So that we may ſay of it as *Leah* did of *Gad*, *Gen.* 30. *v.* 11. Behold a *troup*, συστροφὴ τῶν ἀρετῶν, *a troup of vertues*, congregated, and linkt together in this one vertue of *Love*, for which cauſe it is called by the Apoſtle σύνδεσμος τῆς τελειότητος, the *bond of perfection*: becauſe in it, as in the common *Center*, all the actions of other habits, like ſo Col. 3. 14.

many *Lines* flowing from the glorious Circle of vertues are *united*, and linkt together: it runs through the proper offices of other vertues like a *String* through the Beads in a rich *Chain* of Pearl, threading them up together into that *auream armillam virtutum*, that precious Bracelet of vertues, and good works, wherewith every ſoul muſt be adorn'd, that will render her ſelf acceptable and gracious in the eyes of the *God of Love*.

3. Sent. diſt. 23. Indeed the Schools maintain a Concluſion, which the Maſter of the Sentences firſt borrowed from St. *Ambroſe*, That Charity is the form of other vertues: which though it be not true in ſtrict propriety of ſpeech, and in that ſenſe wherein *Bellarmine* and other later Papiſts underſtand it, and defend it, for evacuating the nature and power of juſtifying faith, and for the eſtabliſhing the Doctrine of juſtification *by*, and ſalvation *for* the merits of good works; yet it may be true as St. *Ambroſe* underſtood it, and in that ſenſe wherein ſome ancienter Schoolmen expreſs themſelves, *Non eſt forma virtutum conſtitutiva, quaſi complens eas in eſſendo, ſed regitiva, quaſi modificans eas in operando*, as *Benavent.* ſpeaks; ſo that howſoever we do not yield, that Charity is properly *forma virtutum*, the eſſential form of other vertues, from whence they have their being; for this (as I take it) is Charity miſtaken: yet that we may have Charity maintain'd, we may well admit that it is *Norma virtutum*, the rule of them, in as much as it regulateth and qualifieth them; at leaſt in *actibus exercitis*, in their exerciſe, and operations, *ad extra*, ordering and directing them to their right end. *Love* then being the comprehenſion of all the duties required in the Law, theſe two Corollaries neceſſarily follow.

3. Sent. diſt. 23.

1. *That*

1. *That no outward work is truly good, unleſs it be done in love.*

2. *That there is no true love without ſome external good works*: briefly thus, *No good work without love, 2ly No love without good works.*

1. For the firſt: As Prudence in the actions of moral vertues, ſo Charity in the actions of Chriſtian, hath ſuch an univerſal and tranſcendent overſight and ſuperintendency over them all, by qualifying and moderating them according to the exigence of preſent circumſtances; that as there, if Prudence be wanting, all the actions of a moral man, though never ſo glorious in outward ſhew, are but *umbræ virtutum*, meer ſhadows of vertues; indeed glittering vices, becauſe they want their true Moderator, *Prudence*, in which they are concatenated: So here, if *Charity* be wanting, all the actions of a Chriſtian man, ſhine they never ſo glorioufly, to the dazling of the beholder's eyes, are in true judgment no better than (as St. *Auguſtin* hath long ſince cenſured them) *ſplendida peccata*; becauſe they want their true Moderator, *Charity*: for hadſt thou *faith*, that thou couldeſt *remove mountains*, yet if thou haſt not *Love*, thou ſhalt not move St. *Paul* to think 1 Cor. 13. that thou art any thing more than *nothing*. Canſt thou ſpeak with the tongue of Men and Angels, and deceive thy ſelf and others with thy Eloquence? yet thou canſt never perſwade him that thou art other, than as *ſounding braſs, or tinkling Cymbal*. Hadſt thou the gift of *Prophecy*, and kneweſt all the ſecrets of God's Counſel, even to point out who are his Children, and who not; and canſt demonſtrate the myſteries of thy faith, and the Doctrines of thy Church: yet if thou haſt not *Love*, thy Prophecies ſhall be like *Caſſandra's*, never believed, though true; or never true, though believed.

In

In a word, were thy actions as good and glorious, as we can imagin, as, laying down ones life for the good of our Country, as *Codrus* among the *Athenians*, and divers among the *Romans* have done; yea laying down ones life for the faith of Chriſt, and giving away a mans whole *Eſtate* for the relief of the poor; yet were they as good as nothing in St. *Paul's* judgment, whoſe cenſure is peremptory, *Though I beſtow all my goods to feed the poor, and though I give my body to be burnt, and have not charity, it profiteth me nothing. Non tàm præmium, quàm pœna debetur*, and *perfidiæ magis tormenta ſunt, quàm corona victoriæ*, is St. *Hieroms* gloſs. The very *flames of Martyrdom*, unleſs ſet on fire by *love*, are but *unhallowed fire:*

And the reaſons are good; whether we conſider the beginning, or the end of a work, truly good.

1. For firſt, Every good work truly ſo, muſt proceed from a lively faith; for without that, *'tis impoſſible to pleaſe God, Heb.* 11.6. Now *faith worketh by love, Gal.* 5.6. and though inviſible in it ſelf, is yet *ſeen by works, Jam.* 2. 22. From whence we may argue thus, That as that faith only is a true faith which is a working faith, ſo that faith only is a working faith, which is a charitable faith, becauſe it worketh by love; and therefore Faith, Love, and Good-works being neceſſarily ſubordinate, there is no paſſage from the firſt to the third, but by the ſecond, none from Faith to Works, but by Love; for, *Non pervenitur ab extremo ad extremum, niſi per medium.*

2. Secondly, If an action be good, it muſt be directed to a good end, which if it fail of, though outwardly never ſo glorious, yet fails of its inward perfection. For example, in the action of *Giving*, which carries the greateſt ſhew of a good work, one man doth a real good turn to another; but he doth it out of *vain glory*, and

and oſtentation; this man doth not give, but *ſells* his good turns for popular applauſe. Another doth it, but 'twas ſhamefully *begg'd*, and importunately wreſted; this man doth not give, but *buys* his own peace. Another can do no leſs, *in requital* of former receiv'd curteſies; this man in juſtice *pays* but an old ſcore. Another doth it, but 'tis to *bind* a man the faſter to him, hoping one day to receive a better good turn for it; this man doth not give, but puts his good turn to *uſe*: ſo that, howſoever the outward work may be, for the ſubſtance, and materially good; yet in reſpect of the indirect ends propounded, it is in true eſtimation, and formally, no good work; well may it be *beneficium*, but not *benefactum*, a good *turn* happ'ly, as it falls out to another, but certainly no good *work*, as it comes from him that doth it, becauſe it is performed to ſome ſiniſter, and indirect, and not to the true and right end, for that is *Love: Finis præcepti charitas*, the end of the Commandment is *Love*, 1 *Tim.* 1. 5. How many then of thoſe glorious works, which gliſter as gold, and ſparkle as diamonds, and hold the greedy eyes of the gazing multitude in admiration of their ſplendour, How many of theſe, I ſay, will cracle and conſume like hay and ſtubble, when we ſhall have cull'd out of the heap of thoſe ſeeming works, all ſuch as either vain-glory or popularity have provok'd, or importunately wreſted, or juſtice exacted, or former curteſies challenged, or future hopes perſwaded, or ſome other by-reſpects drawn from us? What a huge maſs of *reffuſe* ſhall we find to a ſmall handful of that which is perfectly good, and done out of pure *charity*, which is the ſoul that gives life unto them all, and the *ſalt* that ſeaſons all our ſacrifices of good deeds, & diſtributions, without which they all prove unſavory, and ſo are loſt;

For

For he that offers the *Sacrifice* of any work, and kindleth it with other *fire* than this, is but like *Nadab* and *Abihu*, that offered ſtrange fire before the Lord, and were puniſht for it.

What a number of men will profeſs that they *owe no man ill-will, but are (they thank God) in perfect love and charity with all the world*; 'tis wonderfully well they be ſo; but as St. *James* ſaith of *Faith*, ſo may I of *Charity*, *Shew me thy charity by thy works*; which brings me to the ſecond Corollary, that *There is no true love, which brings not forth fruit in the outward works of obedience.*

For if Love be the ſumme of the Law, and include all the duties therein contain'd, then ſurely either true love is not in us, or elſe it will be active, and forward upon every good occaſion, to exerciſe it ſelf in the outward works of *Charity.*

The Apoſtle ſayes, *Tit.* 1 16. There are ſome that *profeſs they know God, but by their works they deny him*, and again, there be ſome that have a *ſhew of godlineſs, but they want the power of it*; ſo there be ſome, and too many, that profeſs they love their neighbour, but by their works they declare the contrary; but make a ſhew of it with their tongues, when as their rough *Eſau*-like hands, wherewith they cruſh their bretheren, plainly ſhews that their ſmooth-*Jacob's*-voyce, paſſeth through a diſſembling throat; and by their practice confute themſelves. As *Samuel* ſaid to *Saul*, If you have *perform'd the command of God, what meanes the bleating of the ſheep*, &c; So would I fain know of theſe charitable ones, that ſay they are ſo, and ſo, What means then the cry of the Labourer's wages? the Widdow's and the poor man's field? the Orphan's portion, and the Borrower's mortgage, and other their hard dealings,

dealings? But to leave ſuch diſſemblers; 'Tis a plain caſe, *Probatio dilectionis, Exhibitio eſt operis, as* St. *Greg.* ſpeaks. As, The tree by its fruits, ſo *Love* by charitable offices is diſcern'd to be ſound, or corrupt, *By this ſhall all men know* (ſaith our Saviour) *that ye are my diſciples, if ye love one another*: and I may certainly add, By this ſhall all men know that ye love one another, if ye be ready to do good one to another. For if *Love* be once ſeated in the heart, as a Queen upon her Royal-throne *Quicquid amor juſſit*: whatſoever ſhe commands, every faculty, and member, will be ready to execute; for love is *pondus animæ*, the weight that moves all the wheels, that ſets all the powers of the body and ſoul a-working, ſo that if our neighbour have our heart, (as under God, and for his ſake, he ſhould) he will have our hand to help and ſuccour him, our tongue to ſpeak for him; and our feet too, will be forward to do him any ſervice, or any kind office, wherein our endeavours may reaſonably pleaſure him.

But here if one were aſk'd with the Prophet *Ezekiel*, *Son of man, what ſeeſt thou?* ſeeſt thou all men thus affected? No alaſs! we might take up a lamentation, and might anſwer as he that was askt, what he ſaw in *Carthage*? *In Carthagine nil niſi ſtratagemata vidi*, I ſee nothing but Plots, and Stratagems in the world, How one man may raiſe his fortunes out of the ruins of another. For, as *David* ſaid in *Pſal.* 55. 9. I ſee *violence and ſtriſe in the City*, I may add, in the Country too; *Ephraim* againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, and both againſt *Judah*; as if the opinion of *Anaxagoras* were revived againe, that *Omnia lite conſtant*, That all things, and men too, were compounded of ſtrife, and diſſention. Ye may ſee ſome grinding the faces of the poor, and then *eating them up like*

bread; another, that ſues his neighbour for ſome petty treſpaſs done upon his land, till he ſues away land and all, to revenge himſelf: ye may hear another cry, *Every man for himſelf*, raking what he can, but parting with nothing: Another, that will not ſtir a foot, nor ſpeak a word for his brother, when he hath no private intereſt of his own to move him to it: ye may hear others cenſuring their brethren for hypocritical Reprobates, at leaſt but for Civil honeſt men, becauſe they are not of the ſame *Cut* that they are. O my brethren, theſe are not the fruits of *Charity*. However ſuch may boaſt, that they are of the *houſhold of faith*, yet it is not likely that they ſhould be of the *family of love*: For though a man be *juſtified by faith*, yet *faith is juſtified by works*: And though there may be a ſhew of *charity* without *Faith*, yet there can be no ſhew of true *faith* without *Charity*, by which 'tis ſeen; and therefore, in Scripture, where præſcription is made unto men how they ſhould beſt expreſs their Religion, and ſhew their obedience unto God; the works of the firſt Table, which concern the immediate worſhip of God, are moſt-what omitted; and thoſe of the ſecond, which concern men, are uſually ſpecified. As in *Pſal.* 15. unto that Queſtion, *Who ſhall reſt upon thy holy hill?* the Anſwer through the whole Pſalm runs onely upon ſuch duties as referr to our neighbour, and belong to the ſecond Table. I could give you divers inſtances of the ſame nature, in many other paſſages of Scripture: but we may ſufficiently judge of this by the account that ſhall be made at the laſt judgment; where the tryal ſhall be *by*, and the ſentence according *to*, the works of the ſecond Table; it will be then but a poor plea, *Maſter in thy name we have propheſy'd, we have caſt out Devils*, we have done many great works,

then

thou haſt taught in our ſtreets, we have eat and drunk at thy table, and have run farr and near to hear the word, *in ſeaſon, and out of ſeaſon*, and outlaſted with unwearied attention, the moſt tedious and impertinent ſpeaker; we have pray'd often and long, &c. The Judge ſhall at that day refuſe all ſuch allegations, and reply unto them, Though you have done thus and thus, yet *neſcio vos*, I know you not; but this one thing I know, *I was thirſty, and ye gave me no drink, I was hungry, naked, ſick, and in priſon*, and many wayes diſtreſſ'd, and *ye relieved me not*, and therefore, *Ite maledicti, Go ye curſed, depart from me ye workers of Iniquity.*

I ſpeak not this to *preferr* the *ſecond* Table of the Law before the *firſt*; nor to *diſhearten* or diſparage the *zeal* of the truly pious. I wiſh from my ſoul we were all more religious than we are. My only aym is to ſhew that there is a like *neceſſity* of the works of both Tables; and that thoſe of the ſecond, are a truer *touchſtone* of our obedience, to try whether thoſe of the firſt be ſincere or not; ſo that as that man's *Honeſty* is but vain who wants *Religion*; ſo the other's *Religion* is vain alſo that wants *honeſty*: The one's civil honeſty is but irreligious honeſty, and the other's moſt ſtrict Religion, but diſhoneſt Religion: 'Tis hard to ſay which is worſe, I am ſure he that fails in *either* is guilty of *both*. God hath coupled every where in Scripture, the *love of himſelf*, and the *love of our neighbour*; *Holineſs* and *Righteouſneſs*, Godlineſs and Goodneſs, *Sacrifice* and *Mercy*; yea, ſometimes Mercy before Sacrifice; and *what God hath joyned together* in his Law, *none muſt put aſunder* in their Obedience. *If any profeſs that they know God*, and yet be abominable, and *diſobedient* in their actions (and therefore abominable

becauſe diſobedient) ſuch men *deny God in their works*, ſaith St. *Paul*, *Tit.* 1. *ult.* Will ye hear St. *James* to the ſame purpoſe? *If any man ſeem to be religious, and bridleth not his tongue* from lying and ſlandering, and ſowing of faction and ſedition, *that man's religion is but vain*, *Jam.* 1. 26. And let St. *John* that beloved Diſciple make up the third witneſs, that this truth may be eſtabliſhed; *If any man ſay that he loves God, and yet hates his brother*, he gives that man the lye, and proves it too; for, *How can he love God whom he hath not ſeen, that loves not his brother whom he hath ſeen*, and therefore concludes, that *he that loves God, muſt love his brother alſo*, 1 *John* 4. 2. Now, *Love doth no ill to his neighbour*, in the verſe after my Text: No more do I (may ſome ſay), I do my neighbour no harm; though he be little beholding to him for any good; and therefore St. *Chryſoſtome* notes upon that place, that the Apoſtle doth not onely command τὸ μὴ κακῶσαι ἁπλῶς, ἀλλὰ καὶ τὸ μετὰ πολλῆς εὐεργεσίας, not onely the abſtaining from doing him hurt, but alſo that we do him all the good we can, and therefore, ſaith he, the Apoſtle adds, It is the *fulfilling of the Law.*

Ariſtotle may be heard as a Divine in this particular 2. *Rhet. chap.* 4. To love, ſaith he, is τὸ βούλεσθαί τινι ἃ οἴεται ἀγαθὰ, To be ſet on fire with an inflamed affection, whereby a man deſires and wiſhes thoſe things which he thinks good to another; and that too ἐκείνου ἕνεκα, for the party loved's ſake; which is truely *amor amicitiæ*, and properly charity: οὐ μὰ τὸ ἐμόν, not for his own ſake that loves, for that is but *amor concupiſcentiæ*, tending to his own private reſpect; and not onely thus, to wiſh and deſire, but τὸ κατὰ δύναμιν πραγματεύεσθαι ἃ ἂν τύχῃ, not onely not to omit proffer'd opportunities, but even buſily to ſeek and readily to apprehend any new occaſions, whereby

to

to procure and promote the good of another. The Philoſopher goes on ſtill like an Apoſtle, ὁ φίλος συνήδεται τοῖς ἀγαθοῖς, καὶ συναλγεῖ τοῖς λυπηροῖς, They that truly love, are inwardly affected and ſeriouſly rejoyce at the proſperity of others, and are likewiſe toucht with a feeling compaſſion of another's miſery: like two *Strings* tuned to a *Uniſon* in Muſick, if one be toucht, the other ſtirrs too; *rejoycing with them that rejoyce, and weeping with them weep*, Rom. 12. 15.

Love is uſually compared to *fire*, which is the moſt nimble and the moſt active of all the Elements; As then fire *is* no longer than 'tis burning, (*aut comburit, aut deficit:*) ſo *Love, aut operatur, aut extinguitur*, is no longer than 'tis working; And therefore that fire of *Charity* which burneth inwardly in our hearts, muſt *ſo ſhine before men that they may ſee our good works*, to God's glory: and not onely ſee them, but, if need be, feel them too, to their own comfort; otherwiſe our *love* is but a falſe *fire*, an *ignis fatuus*, and we for all our charity but cold Chriſtians. And thus much of the ſubſtantial duty, *Love*, which, taken in its full *latitude*, is common to both Tables; but proper onely to the *ſecond*, as it is reſtrained to this particular *Object*, *Our Neighbour*: And ſo I come to the ſecond Particular of the Text; the *Object of this affection, Thy Neighbour: Thou ſhalt love thy Neighbour as thy ſelf.* 2. Part.

And here if any ſhould ask me as the Lawyer did our Saviour, *Luk.* 10. 29. *Who is my Neighbour?* Let him conſult the Story there, and he ſhall find, that it was *he, that ſhewed mercy*; and if he that ſhewed mercy, then he that ſtandeth in need of mercy muſt be our Neighbour too, though he be our Enemy; becauſe, *proximus is proximo proximior*; and Relatives *ſeſe mutuò ponunt*. And therfore St. *Auguſtin* expounding the place in *Lib. 1. de doct. chriſtian. p. 4.*

in St. *Luke*, gives this deſcription of a Neighbour; *Proximus eſt, vel cui à nobis, vel à quo nobis præbendum eſt officium miſericordiæ*, that any way ſtandeth in need of us, or we of him: The word there comprehends not onely *vicinos*, *ratione loci*, thoſe that dwell next us, as in that of the Poet, *Jam proximus ardet Ucalegon*; nor yet onely *propinquos*, *ratione cognationis*, thoſe that are near us in kindred and blood: but the Apoſtle extendeth it to all men, calling our *Neighbour* in the verſe before my Text, τὸν ἕτερον; not τὸν ἑταῖρον; not our friend's companion alone, (as the Phariſes had once gloſſed the Law) but every man whatſoever; ἕτερος there, and πλησίον in the Text, ſignifying the ſame thing: for whereas St. *Hierom* and moſt Interpreters tranſlate τὸν ἕτερον (in the 8th. verſe) *proximum*, *Caſtalio* here in the Text tranſlates it τὸν πλησίον *alterum*: ſo that the word includes all men, with whom we have, or may have to do; yea *ſtrangers*, whom we never ſaw before, and our very profeſt Enemies, whom perhaps out of our corrupt wiſhes, we deſire we might never ſee again.

Beza in Loc. Mat. 5. 43.

Indeed the Phariſees, though they made the Phylacteries of the Law *broad* and wide, yet their Expoſitions of it were *ſcant* enough, and their Practice as narrow as their Expoſitions; denying to Strangers of other Nations, and to the Enemies of their own Nation, the exchange but of ordinary courteſies: *Et ſoliti ad fontem ſolos deducere rivos*, in the words of the *Satyriſt*: Why doeſt thou being a *Jew* ask water of me who am a *Samaritan*? ſaid the Woman to our Saviour. There are, I hear ſay, ſuch Phariſees yet living in our dayes, that confine their *charity*, and their equity too, to ſome few of the *Godly*, and elect Brethren; making no conſcience to cheat the Wicked and Reprobate (as they

Mat. 5.

Juv. Sat. 14.

they call them) becauſe ſin (as they ſuppoſe) hath deprived them of all right to the creature; and therefore may get what they can, as their own.

Such as theſe are indeed juſt like the *Phariſees*, who though they were very grave and religious, in outward appearance, yet they could balk judgment and mercy: they could, amidſt their *long Prayers*, prey upon the poor; and in their moſt ſtrict Faſt, down with *Widows houſes* without chewing: But our Saviour hath clearly expounded the Law, *Mat.* 5. 44. and confuted the Phariſaical falſe gloſs, of *loving* our *Neighbour*, but *hating* our *Enemy*; commanding us there to *bleſs them that curſe us, to do good to them that hate us, and to pray for them that deſpiteſully uſe us.* And ſo himſelf did, *Father forgive them, &c. Luke* 23. 34. And ſo St. *Stephen* did, who being ſtruck with their *ſtones*, ſent forth the *ſparks of charity*, and prayed for his Perſecutors; *Lay not this ſin to their charge, Act.* 7. *ult.* If any man will needs pray for the death of his Enemy, let him take St. *Auguſtin*'s rule, *Ora ut corrigatur, & moritur inimicus*, Pray for his amendment, and that preſently kills thine Enemy. Mat. 23. v. 23. Mat. 23. v. 14.

The Caſuiſts here put many Quæries, Whether we are bound to ſalute our Enemy? or to reſalute him ſaluting us? Whether we are alwayes tyed to exhibit ſignes of reconcilement? and which party is bound to proffer them firſt? Whether a man may proſecute a Suit in Law, and yet be in charity? with infinite the like Queſtions, which would ask a wiſe man a whole year fully to reſolve them: Let a man but know what that means, *Let not the Sun goe down upon thy wrath*: and that daily prayer, that God would *forgive us, as we forgive others*; and his own conſcience will quickly tell him, what is to be done in thoſe, and the like

caſes.

caſes. The Text is plain, our *Enemy* is our *Neighbour*, and therefore we muſt love *him*, but not his *vices*. *Diligite homines, interficite errores*, ſaith St. *Auguſtin*. *In quantum homines, diligendi ſunt omnes, non in quantum peccatores*; So the School. *Bellum cum vitiis, pacem cum hominibus*, was the ſpeech of *Otho* the Emperour: We may hate them as *ſinners*, yet love them we muſt as *men*; loath their *faults*, but love their *perſons*. Love their perſons: for that we are bound to doe;

1. Becauſe there is *identitas originis*, we are all of the ſame fleſh and blood, ſprung from the ſame root, and hewn out of the ſame rock, no difference in the Stock either of creation, or generation, and every thing naturally loves that of its own kind. *Sævis inter ſe convenit urſis*, Bears do not tear one another: Yea, I verily think, that the Devils do not diſagree among themſelves.

2. There is *identitas ſocietatis*, we are all *Con-cives*, fellow-Citizens of that great Corporation of the World, and all ſtand in need one of another.

3. And again, if we be Chriſtians, there is *identitas profeſſionis*: we are all baptized into the ſame *Baptiſm*; we are all redeem'd with the ſame *Price*, we all profeſs the ſame *Faith*, we all labour for the ſame *Reward*, and laſtly we are all members of the ſame *Body*, and therefore ought to have μία καρδία, καὶ ψυχὴ μία, as the primitive Chriſtians had, *Act.* 4. but *one heart*, *and* but *One mind*.

But here the Prophet might be askt again, *Son of man what ſeeſt thou?* ſeeſt thou not *garments roll'd in blood?* ſeeſt thou not malice and envy, diviſions and ſubdiviſions raging in the world? hath not the Devil ſet his cloven foot almoſt on every man's breaſt? and cauſed divided affections upon different opinions? yea,

Are

are there not ſome ſuch Croſs-pieces, that hate the very name of *Peace*; and love to go one way, of purpoſe becauſe ſuch and ſuch go another?

The Prophet demurs to anſwer with his tongue, he thinks he may better do it with his eyes, like the people of *Iſrael*, who ſate down by the waters of *Babylon* in ſilence, but wept when they remembred *Sion*; for there is ſo much to be heard and ſeen, as may make ones heart bleed, and his eyes to melt; any one that hath ears to hear, may hear the *Bells of Aaron* out of tune, and diſmally jangle, which is an evident ſigne there is *fire* burſt out, or elſe ready to break out again; ſuch fire as the Prince of the Air, that *Son of the Cole*, kindles on the *Pinnacles* of Temples, which all the *milk* of the Word can hardly quench; and beſides fire, one may ſee *waters* of *Babylon*, and waters of *Meribah*, iſſuing out of the Temple, as *Ezekiel* ſaw in his Viſion, (all waters of confuſion and ſtrife) which take men not onely over the *ancles*, but over the *loins*; ſuch a violent flood, which makes ſtill ſo many breaches in the banks of peace, that the *See of Rome*, or the *Red-ſea* of blood, may be in danger to break in upon us.

'Twere to be wiſh'd (yea, 'tis to be pray'd for) that the Lord Almighty would impower ſome grand Commiſſion of *Sewers*, and order ſome great Undertakers ſpeedily to *drain* theſe *waters of ſtrife*, at leaſt to keep them in order within the banks, that the *Land might yield her encreaſe*, and men more *fruit of love*.

Indeed, I never look to ſee theſe *waters* to be throughly drain'd in this valley of *tears*, into which the *dregs* of the world are fallen; for I think it as equally impoſſible to find two men every way alike in diſpoſitions of *mind*, as to find two ſuch in lineaments of *body*, which is as hard to do, as to find two *pebbles*

on the ſea-ſhore, wherein there may not be diſcern'd ſome manifeſt difference.

The very *Colledge of Apoſtles* did not alwayes agree, and thoſe *Chaplains-in-ordinary* to the *Prince of Peace*, ſometimes fell out; but this was the perfection of their *Charity*, that, notwithſtanding, they ever kept *the unity of the ſpirit in the bond of peace.* And happy were the world, if men could do ſo ſtill. But enough of this, though I fear not enough, in theſe uncharitable times; there are other Neighbours that may be objects of thy *Charity*, and call upon *my* charity to put you in mind of them; There's *blind Bartimæus that ſits by the high-way ſide a begging*; there's the poor *Hydropical* perſon, whoſe belly is ſwell'd, *quaſi mortem parturiret*; there's another that wants all his *garments* ſave that of *Innocence*; there's the lame *Souldier*, againſt whom *Poverty* marcheth like *an armed man*; there's many Children of the poor *Muſes*, who have no portion among their Brethren (at leaſt very ſmall;) there's the poor *Weak* and *Sick*, that cannot work to earn a penny; and others that are *half-dead*, whileſt they are alive, ἡμιθνῆτες (as *Nazianzen*) that have loſt part of their parts, ἀνθρώπων λείψανα, reliques of men, rather than men indeed; theſe, and infinite other miſerable objects there are, who are all thy Neighbours, and muſt be look'd upon in love, and reliev'd; the Hebrew word רֵעַ *reang*, which is uſed for *a Neighbour*, comes from רָעָה *ragna*, that ſignifies to *feed*, which may tell thee thy duty, what thou muſt do to ſuch. But I paſs to the third Particular, the Meaſure of this affection, it muſt be, *as our ſelves. Thou ſhalt, &c. as thy ſelf.*

3. *Part.* This is the Rule that muſt direct us in our love to our Neighbour; in which *direction* there are two things.

The

The one *ſuppoſed*, That we may, and muſt *love our ſelves*; for *Menſura* muſt be *prior Menſurato*. 1.

The ſecond *expreſſed*, That the manner of loving our ſelves aright, ought to be the rule, and meaſure, how to love our Neighbour. 2.

St. Auguſtin puts the Quæry, why there is no command for a man to *love himſelf*? and his Anſwer is, *Diligendo Deum quiſque diligit ſeipſum*, In loving God, we love our ſelves, otherwiſe we do not; for, he that loveth iniquity hateth his own ſoul, *odit animam ſuam* (as the Vulgar reads it, in *Pſal.* 11.5.) And thus the Philoſopher (9. *Eth. cap.* 8.) makes his vertuous honeſt man to be onely φιλαυτος, The true lover of himſelf: The Apoſtle ſaith, there is *none that hateth his own fleſh, but nouriſheth, and cheriſheth it*; and St. *Auguſtin* thinks him mad that ſhall do otherwiſe: yet there are ſome, that, I doubt, are within one degree of madneſs, not onely ſuch as deſtroy their own bodies by intemperance (though they be mad too;) but thoſe alſo on the other Extreme, that macerate their bodies into walking Skeletons, making them unfit to do God any chearful ſervice. *Sic domanda eſt caro, ut non ſuperbiat; Sic nutrienda, ut alacritèr ſerviat*, is a good rule for that; for, *Qui ſibi nequam, cui bonus?* ſaid the Wiſeman, *Eccluſ.* 14. How can he be good to another, that is not good to himſelf? he that will not ſtick to make away himſelf in a diſcontented humour, will not fear to kill his Neighbour in a cholerick mood; he that cares not to rob himſelf by profuſe expence, or niggardly baſeneſs, will not ſpare to rob his Neighbour by open violence, or cloſe coſenage, &c. He will do very ill to govern *others*, that cannot rule and govern *himſelf*. *Epiſt.* 52. *Aug. de Civit. li.* 21. *c.* 27.

I know, *Self-love* is moſt uſually inordinate, and that

makes the Name bear the worſe for it, it being ſeldom found in any language, but in the worſer ſenſe; ὡς ἐν διαβολῇ φιλαύτους ἀποκαλοῦσι, ſaith *Ariſtotle*, Men uſe to call others, Lovers of themſelves, by way of diſgrace: and the Apoſtle ſets *ſelf-love* in the fore-front, as the *Captain-leader* to a whole *Train* of ugly vices that follow, 2 *Tim.* 3. 2. But all this is yet to be underſtood of *inordinate ſelf-love*, when a man loves himſelf more, or otherwiſe than he ſhould, being led by his luſts and paſſions, ἡ τοῦ ἀλόγου τῆς ψυχῆς, the inferior brutiſh part of the ſoul. *Eth.* 9. *cap.* 8.

But for a man to love himſelf, *debitis ordine & modo*, with due order, and after a due manner, and in a due meaſure, is both commendable, and commanded; and muſt be the meaſure, and rule how to love our Neighbour. And that was the ſecond thing in the direction expreſt in the Text, that we muſt love others as we do our ſelves.

2. This is the rule of *Equity*, and there is equity in the *Rule*; for 'tis no other than the Law of *Nature*, which Law hath been confirmed by the *Upper and the Lower Houſe*, being the Law of *God and Man*; and by the whole *Convocation* of the Prophets and Apoſtles, as may be ſeen upon record, *Mat.* 7. 12. *Whatſoever ye would that men ſhould do unto you, even ſo do ye to them, for this is the Law and the Prophets*; with which rule the Emperor *Severus* was ſo much delighted, that he cauſed it to be written on the walls of his Palace, and made this ſaying to be proclaimed by a *Cryer*, when a Malefactor went to execution, *Quod tibi fieri non vis, alteri ne feceris*, which is the ſame with the Text, We muſt do to others, as we would be done unto; and love our *neighbours as our ſelves. Sicut teipſum*, that's the meaſure: where there are two things to be diſcuſſ'd;

Firſt,

Firſt, by way of *negation.* 1.
Secondly, by way of *affirmation.* 2.

1. By way of *Negation*: For the particle *Sicut* doth not ſignifie here, *æqualitatem quantitatis*, not an exact Mathematical meaſure of degrees for the quantity; but onely *ſinceritatem qualitatis*, truth of affection for the quality, and muſt be expounded by *æquè*, and not by *æqualiter*, As-well, but not as-much.

The propriety of our own language will ſufficiently expreſs the difference, by taking in, or leaving out the *reduplication*; and ſo not onely this, but divers other places of Scripture are to be underſtood; as 'tis ſaid, *Be perfect, as God is perfect*; and *merciful, as God is merciful*; but 'tis not ſaid with *reduplication*, *Be ye as perfect as God is Perfect*, or, *as merciful as God is merciful*: And ſo the Text muſt be underſtood without the reduplication, it being here required of us, that we ſhould love our *neighbours as our ſelves*, but no where required that we ſhould be as much loving to them, as to our ſelves; A man is to give, not to his own *want*, that another may *abound*; but out of his *abundance*, that another ſhould not *want*: 'Tis not ſaid, that he that hath but *one* Coat, but he that hath *two* Coats, let him part with one to him that hath none; ſo that if I were to *limn* out *Charity*, I would picture her with two hands, *palmâ, & pugno*; the right hand *open*, to diſtribute to other's *neceſſity*; but the left hand *ſhut*, for a man's own *ſufficiency*: and the Motto ſhould be our Saviour's ſpeech; *Neſciat ſiniſtra quid faciat dextra.* *Luc.* 3. 11. *Mat.* 6. 3.

For if I muſt love my neighbour, becauſe he is my neighbour, and ſo, *near* unto me; then ſurely, I may love my ſelf more than my neighbour, by how much I am *neerer* to my ſelf, then my neighbour is, *Arctius vinculum*

culum unitas, quàm unio; as *Aquinas*, ſtrongly. *Proximus egomet mihi*, ſaid he in the *Comedy* truely, though not well meant: yet *Tertullian's* ſpeech is ſomewhat neer it, *Nemo tam proximus tibi, quem poſt Deum diligas*; No man ſo neer a mans ſelf, as himſelf, whom he ſhould love next under God, *Charity begins* ever *at home*; and we know every Quality is ſtrongeſt, where it beginneth; and the more it recedeth from it's fountain, the more weak and remiſs it is.

Terent.
Lib. de reſurrect. car. cap. ult.

This the School-men are generally reſolved upon, that a man not onely may, but ought to love himſelf better (the compariſon being made in the ſame kind) than any man in the world beſide.

If it be objected, that *Love ſeeketh not her own*, (*i.e.*) not her own *private* good to the prejudice of the *publick*; wherein her private alſo is (*per eminentiam*) comprehended: yet ſhe may ſeek her *own private*, before the *private* good of *another*, in caſe the *common* be not intereſſed therein; and ſo Interpreters upon the place, and the Caſuiſts reſolve the doubt. The harder Knot ſeems to be, *Moſes* and St. *Paul's* wiſh, who, for their Brethren, could have wiſht, to have been *blotted out of the book of life*, and have been *ſeparated from Chriſt*. Though ſome have cenſured them for immoderate heat of indiſcreet zeal; yet I love not to *cut* a knot, when it may be *untied* a fairer way; we may rather ſay, that it was an hyperbolical expreſſion, not ſo much of their exceeding great love to their Bretheren (though that alſo) as of their exceeding great zeal to God's glory, in the good of their Brethren, which likewiſe proceeded *ex ſuppoſitione impoſſibili*, upon this Suppoſal, that the ſalvation of their Brethren would make more for God's glory, than their own ſalvation; which yet they knew to be impoſſible, for as much

Eſtius.
Lapide.
Exod. 32. 33.
Rom. 9. 3.

much as God cannot but be juſt; neither will he, to promote his glory, condemn one for this cauſe to ſave another. This Interpretation among divers, in the judgment of *Eſtius*, and ſome of our own Writers, ſeems the moſt probable: whereupon likewiſe it doth not follow, that they loved their Brethren more than themſelves, or deſired their Brethren's ſalvation more than their own; but onely thus much, that they loved God more than either *themſelves*, or their *Brethren*; and deſired God's glory, above either their own, or their Brethrens ſalvation.

A ſecond Quæry may here be made; Whether, be- 2. Qu.
cauſe we muſt love all men as our ſelves, we are therefore bound to love them all equally alike? which is grounded upon that Rule in Philoſophy, *Quæ ſunt æqualia alicui tertio, ſunt inter ſe æqualia.* Certainly, not; for it ſeems unreaſonable, that I ſhould love the man I never ſaw, as well as I do my Father that begot me, or my Mother that gave me ſuck: for, as a river, which firſt filleth his own channels, overflowing the banks, firſt and more plentifully watereth the nearer grounds; and then afterward, and more ſparingly, ſuch places as are farther off: So the ſtream of our affection, which is greateſt toward our ſelves, may with good reaſon be greater toward thoſe that are nearer in any reſpect unto us, than toward others that are not ſo near as they; and that, both *quoad affectum interiorem*, and *quoad effectum exteriorem*; in regard as well of the inward affection, (though ſome will not grant that) as of the outward exerciſe of love in the works of mercy.

So that I am both to wiſh well, and to do good, rather to one of my own *Country*, or Society, than to a *Stranger* or Forreigner, as *Moſes* took part Exod. 2. 11
with

with the *Hebrew* rather than the *Egyptian* : rather to one of my own *blood*, than to one that hath no relation to me: (as Christ loved *John the Evangelist*, his *Cousin-German*, more tenderly than the other of his Disciples;) rather to one whom I have singled out for my familiar *bosom-friend*, and made guilty of all my secrets and counsels, than to one that is but an *ordinary* acquaintance, and a friend at large; and still as the tye, and relation is the nearer, the affection should be the stronger.

Which yet must be understood with two Limitations at least; First, That what good we do to one, we do it *citra alterius injuriam*; we must not wrong or rob one, to right and pay another. Secondly; *cæteris paribus*; for there may be some Circumstances that ought sometimes to oversway our affections, and may divert our love from a nearer, to a remoter Object: for there is not the like reason of works that are meerly of *Charity*, and such as, beside Charity, are partly of *favour* and courtesie, partly of *respect* and duty, partly also of *Justice* and Equity, and the like.

And as of Works, so there is difference of Men; in some, extreme Necessity; in others, extraordinary Worth and desert; in others, other respects may challenge from us at some times, and in some cases; those fruits of our *Charity*, which our nearer friends, in whom the like circumstantial motives appear not, may not so reasonably expect; and this is *Charitas ordinata*, Charity in its right order and method. And thus much of the measure, by way of *Negation*, as the particle *Sicut* imports no equality.

2. A word now by way of *Affirmation*, as it implies a *similitude*; which similitude consists chiefly in three things; in the *end*, in the *matter*, and the *manner*.

First

First, for the end. Our *Charity*, as to our ſelves, ſo to others, it muſt be *ſancta*, Under God, and for his ſake; *Amicum in Domino, inimicum propter Dominum:* We muſt love our friend in the *Lord*, and our foe for the *Lord*, as St. *Auguſtin* ſpeaks (*i. e.*) as *Lombard* expounds him; *vel quia juſtus; vel, ut ſit juſtus.* First, *quia juſtus*, becauſe a man is good: To love him whom God loves, is ſo far from begetting *jealouſie* in God, that he loves a man the better for it, 'tis St. *Chryſoſtom*'s note upon the Text. Indeed, Goodneſs is the proper and moſt attractive object of *Love*, and the ſureſt, yea, the onely ground for true *Love* to build upon. 1.

4 *lib. confeſ. cap. 9.* 3 *ſent. diſt.* 27.

St. *Auguſtin* writing to *Martianus*, tells him, that though they had been from their youth familiarly acquainted, yet he never was his true friend, till he was converted. *Antiquiſſimus ſuiſti amicus, quem tamen non habebam, quamdiu in Chriſto non tenebam:* which ſuits with a Speech of St. *Hierom*'s upon *Nepotian*, written to *Heliodorus*. *Nepotianus meus, tuus, noſter, imò Chriſti, & quia Chriſti idcirco plus noſter*: The lines of *Love* are by ſo much the nearer united, by how much the nearer they approach to Chriſt the Center; and the *fire* of affection is ever the hotteſt that is kindled from the *Altar*.

Ep. 155.

In Epitaph. Nepot. in principio.

Secondly, Our *Charity* muſt extend to our Neighbour, *ut ſit juſtus*, that he may be good: being our ſelves ſet on *fire* with the love of God, we muſt *kindle* the ſame in others; *vel beneficentiæ conſolatione, vel informatione doctrinæ, vel diſciplinæ coercione*, as S. *Auguſtin* directs; and this we muſt do for our very enemies, whoſe hard hearts, if we cannot *melt*, by *heaping coals of fire upon their head*; yet *ſoften* them perhaps we may, with ſome melting drops of pity.

Epiſt. 52.

For the *Matter*: Our *love*, as to our ſelves, ſo to our 2.

Neighbour, it must be *justa*; *in rebus licitis & honestis* in things lawful and honest: We must not condescend to the unreasonable humours, or unconscionable requests; no, not of our neerest friends.

3. And lastly, for the Manner, it must be *vera*; As we alwayes love our selves *truly*, so must we also our Neighbour *unfeignedly*, and constantly, without all complemental hypocrisie, or hollow-hearted fickleness.

But if I should pass these several Stages, I fear I should tyre your patience, as much as I should tyre my self, and I doubt should gain but little *love* for my pains: Therefore give me leave to add a word of *Exhortation*, and *Reprehension*, and I shall conclude. The Exhortation shall be in the Apostle's words, *Colos.* 3. 14. *Above all things to put on charity*; where the Apostle compares *Charity* to an *Upper-garment*, which useth to be put on above all the rest. Not, that it should be put on last, as that Garment useth to be; but in other respects, *viz.* first,

1. As the upper-Garment useth to be *larger*, and wider, than the rest, so is *Charity* (as you have heard) larger than other vertues, extending it self to all.

2. Secondly, as the Upper-garment useth to be *costly*, and fairer than the rest, so is *Charity* among other Vertues, it shines above them all.

Thirdly, as by the Upper-garment, the several *Orders*, and Degrees of men, were wont to be *distinguisht* and known; though this fashion, of late years, was so much out of fashion, that the *Tradesman* could not be known from a *Preacher* by his habit; and a Servant still hardly known from their Master or Mistress: Indeed *Charity* hath been much out of fashion too, though it should not be so; for as men, according to Decency, and

and Order, ſhould be known by their habits; ſo ſhould Chriſtians by the habit of *Charity*: 'tis the Badge and Livery that their Maſter gives 'em, to diſtinguiſh them from other Servants of the world; Caſt off therefore the *Cloak of maliciouſneſs*, (*St. Peter* ſpeaks of ſuch a Cloak, 1 *Pet.* 2. 16.) and put on the Habit of *Love*; Put it on above all, otherwiſe ye will not be cloath'd as Chriſtians ought to be.

Now I ſhall uſe no other ſtrength of Argument, or earneſtneſs of intreaty, to move you to put it on, than the Apoſtle doth to his *Corinthians*, 1 *Cor.* 1. 10. *Beſeech you, brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, that there be no diviſions among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment.* In the ſame judgment; for diviſion in judgment will breed diviſion of tongues, and that will beget divided minds and affections, and this in the end locall ſeparation, that men will not keep together. This *Jeroboam*, a notable Polititian, knew well enough; and therefore, to keep the Ten Tribes cloſe to himſelf, and at diſtance and defiance with their Brethren of *Judah*, he ſet up his *Golden Calves*, and made *Prieſts* anſwerable to his Calves, to keep them from *Jeruſalem*, the publick place of God's worſhip, that ſo, by their difference in Religion, and Judgment, and locall ſeparation, he might continue the breach and difference in affection; ſo that they were never perfectly joyn'd together again; as you may read 1 *Reg.* 12. 26. *&c.* See therefore, that ye keep together, and that ye keep the *unity of the ſpirit in the bond of peace*, *Eph.* 4. 3. where, in the verſes following, the Apoſtle brings a number of *Unities*, as ſo many arguments to bind Chriſtians together in the bond of *Love*.

Why then ſhould Brethren fall out? ſaid *Moſes* to the two *Hebrew* Combatants, *Acts* 7. 23. ἵνα τί, ſayes the Text there, *For what* do you ſtrive? for what? there is nothing got by it, but certain loſs; loſs of credit, loſs of comfort, and loſs of ſtrength. *Inimicitiis noſtris auximus Philippum*, by weakning our ſelves, we ſtrengthen our enemies, who *warm* their hands by our *fires*, and make themſelves merry, when they ſee us in ſo ſad a condition. Which brings me to a word, and but a word, of *Reprehenſion* of ſuch as have little or no acquaintance with the wayes of *Love*, and live as if they had been baptiz'd in the *waters of ſtrife*, delighting, like *Nero*, to ſee *Rome* on fire. O my Brethren, doubtleſs that Religion is not the true, which makes the Profeſſors of it malicious and uncharitable; for where *Love* is wanting, there dwells nothing that is good: 1. God dwells not there, for his *Tabernacle is at Salem*, (that is, *Peace*;) there he *delights to dwell*, *Pſal.* 76. 2. But, as the Devil ſaid to Chriſt, *the Son of God's love*, *What have I to do with thee?* So may the God of Love ſay to the man of malice, who is a Devil, What have I to do with thee? 2. As for Chriſt, the *Prince of Peace*, how can he abide and dwell with thoſe that caſt his Royal Command behind their backs? And for the *Spirit of Unity*, he will never come, but where he finds the *Unity of the Spirit*; for, had not the Apoſtles been altogether, *with one accord in one place*, doubtleſs He had not come upon them as he did, *Act.* 2. 1.

Beſides, ye may ſee what miſchiefs, and evils (not one jot of good) attend the want of *Love*, *Gal.* 5. 20. where, *hatred and variance, and wrath* go before; and the companions that wait upon them, are, *Hereſies, Envyings, Murthers, &c.*

To

To ſum up all, the Apoſtle St. *James* ſpeaks home, when he ſaith, that *Where envying and ſtriſe is, there is confuſion, and every evil work*, *Jam.* 3. 16.

I might enlarge my ſelf upon this ſubject of *Love*, as long as I live, and yet all too little for it; for as the tongues of Men, and Angels, are nothing worth without *Love*, ſo are they nothing able to expreſs fully the nature of it; and therefore I muſt conclude, as St. *Bernard* doth of the *Love* of Chriſt, *Facio finem, ubi non eſt finis*, I muſt end my diſcourſe of that which ſhall never end.

Wherefore, To God the *Father*, the God of *Love*; To God the *Son*, the Prince of *Peace*; and, To God the *Holy Ghoſt*, the Spirit of *Unity*; be all honour and praiſe, now and for ever,

AMEN.

JOHN

JOHN the BAPTIST.

SERMON XII.

Matt. 3. 1, 2.

In those dayes came John the Baptist, preaching in the wilderness of Judæa,
And saying, Repent, for the kingdom of heaven is at hand.

I *Will go to the Mountains of Myrrh, and to the Hills of Incense,* saith Christ to his Spouse, *Cant.* 4. 6. What are these *Mountains,* but so many *sorrowful souls* of repentant Prodigals? that are full of remorse as bitter as *myrrh,* for their faults committed; yet abound with prayers, as sweet as *incense,* that plead for mercy: To these *Mountains* will Christ goe, *& myrrhæ amaritudinem in charitatis dulcedinem convertet,* he will change those bitter streams of myrrh, into the *sweet waters of comfort*; so that in the phrase of the Psalmist, *The springs shall run among the hills*; the Springs of *Mercy* among these *Hills of Myrrh.* For Christ the Bridegroom, at the marriage of those Souls unto himself, will work a miracle, and turn those waters of mourning, into the wine of joy and glad-

Psal. 104. 10.

gladneſs, which joy ſhall no man take from them; And, *Fœlix ille dolor, qui æternam parit gaudium*: Happy is that momentany ſorrow, that worketh out an eternal weight of joy.

From this *Topic* of Chriſt's gracious love, our Evangelical Prophet, *John the Baptiſt*, draws an argument to perſwade, and excite his Auditors to amendment of life; as if he had paraphras'd thus unto them. Though ye may all cry with the infected *Leper*, *I am unclean*, *I am unclean*; from the crown of the head, our underſtanding, to the ſoles of our feet, our affections: though ye be inveloped in a cloud of darkneſs, yea, darkneſs it ſelf, and lye wallowing in the puddle of iniquity; yet I tell you this for your comfort, *Behold now is the accepted time, behold now is the day of ſalvation*; the Light of the world hath now ſhin'd out of darkneſs; and the Pool is ſet open for all *Juda*, and *Jeruſalem* to waſh in; *Be renewed therefore* now, *in the ſpirit of your mind*, be ſorry for your former life, and metamorphize your old man into a new; for by this means ye ſhall be tranſported from *Egypt*, the Kingdom of Darkneſs, to *Goſhen*, the Land of Light; from the Wilderneſs of *Sin*, to *Canaan* the Land of Promiſe: for that which hath been long expected, is now come to your very doors, *The Kingdom of Heaven (i.e.)* (according to the ſtream of Expoſitors upon the place) *The Kingdom of Grace*, and reconciliation by Chriſt, who like a King, new come to the Crown, makes proclamation of pardon to all offenders, upon humble ſubmiſſion, and promiſe of obedience; for he is come into the world to ſave repentant malefactors, and his Kingdom of Grace is now at hand: for thus his Crier proclaims it, *Repent* (ſaith he) *for the kingdom of heaven, &c.*

Where

Where indeed, the firſt word that he ſpeaks, may ſeem like *vinegar* in the teeth, or *ſmoke* in the eyes, that will make them run on *water*, the word of Repentance; but the ſecond is like *honey* in the mouth, or *wine* that make glad the heart of man; *For the Kingdom of heaven, &c.* The firſt, like the waters of *Marah* (*i.e.*) bitter, and ſalt brine, the tears of repentance; but the ſecond, like the waters of *Salem* (*i.e.*) full of * comfort.

* *Indeed ſuch comfortable news, as you ſhall not once read of in* Moſes, *or the Prophets; for look from the firſt of* Geneſis *to the laſt of* Malachy; *yea, even to this very verſe, and you ſhall not once find in expreſs terms,* The kingdom of heaven, *through the whole current of the foregoing Scripture.*

But I will not deſire to ſtay any longer upon the confines of the Text, like the Children of *Gad* and *Reuben* upon the borders of *Canaan*; ſince the Text it ſelf is like the Land of Promiſe, a fruitful and a plentiful ſoil; wherein that I may not wander, I will keep my diſcourſe within the bounds of Method, and obſerve in the words theſe two Generals.

1. *Præco*, the Herauld or the Preacher, in the firſt verſe.

2. And ſecondly, *Præconium*, his Meſſage, or his Sermon, in the ſecond verſe.

In the Herauld there are obſervable theſe two Particulars.

1. His *Perſon*, deſcrib'd by a double name, *John the Baptiſt.*

2. His *Action*, doubly ſpecified, he *preach'd*, and *ſaid*; And this likewiſe amplified by a double Circumſtance, the

1. Firſt, of time, *In thoſe dayes.*

2. The ſecond, of place, *In the wilderneſs of Judæa.* In thoſe, &c. In

In his Sermon there are likewiſe two Parts.

1. *Præceptum*, a Precept injoyn'd, by way of Exhortation, *Repent.*

2. *Præcepti ratio*, a reaſon adjoyn'd, to inforce the Precept; *For the kingdom of heaven is at hand, &c.*

From the Precept alſo there may be rais'd naturally theſe two Particulars.

1. *Subſtantia actûs*, the ſubſtance or eſſence of the Act of Repentance, couch'd in the ſignification of the verb μετανοεῖτε.

2. *Circumſtantia temporis*, the circumſtance of Time, for the performance of this act, principally drawn from the preſent opportunity, intimated in the Reaſon, becauſe, *now* they had means and occaſion offered, *The kingdom of heaven was at hand:* which, being the Propoſition of this ſpiritual *Enthymema*, contains likewiſe two parts, being the two terms of a Propoſition.

1. *Subjectum Propoſitionis*, The Kingdom of Heaven.

2. *Prædicatum Subjecti*, wherein likewiſe implicitly is contain'd the *Copula*; both which joyntly meeting in the note of illation ∴, infer this Concluſion practical, *viz.* That the time of grace, and means of ſalvation, ſhould lead us to Repentance: *The kingdom of heaven*, ſaith the Baptiſt, *is at hand*; ye have means and occaſion now offered by Chriſt's coming, and his Kingdom of Grace; and therefore, ſee ye now repent: This is the ſumme of his Sermon.

Thus I have dichotomiz'd the Text, ſo that the parts thereof are like the *Flock of ſheep* in the 6. of the *Cant.* going up from the *waſhing*, (it may be they had been waſhing in the waters of repentance) *whereof every one* (ſaith the Text) *beareth twins, and there is none barren among them:* Firſt therefore, before I go to his Sermon, I will ſpeak a word of the *Herauld*, or Preacher,

and therein firſt of his *Perſon*, deſcrib'd by a double name, *John*, *The Baptiſt*.

As for his *Prænomen*, or Chriſtian Name, *John*; that, God the Father, who upon the point was his *Godfather*, gave him by the mouth of an Angel, as by a Deputy, as you may ſee, *Luk.* 1. 18. and therefore ſignifies as much as *Gratia Dei*. And here we may ſee, firſt, the ground, and antiquity of impoſition of *Names* at the *Baptizing* of Children; 'twas us'd we ſee at the time of *Circumciſion*, in the room whereof *Baptiſm* ſucceeds. And ſecondly we may learn what names are fit to be impoſed; Not the names of Infidels, and Heathen, much leſs any of the Devils names, which, as I have read, have been offered by ſome prophane perſons, to have been given at the Font; Nor yet the phantaſtical names of ſome Schiſmatical Phanaticks, as, *Stand-faſt*, *Sure-truſt*, *More-giſt*, *Truth-ſhall-prevail*, and others (which I could name) as idle, which upon my knowledge ſtand upon record; but to content our ſelves, either with the commendable names of Saints recorded in Scripture, or elſe the uſual names of the Country wherein we live; but I muſt not ſtand upon this.

For his other Name, his *Agnomen:* As *Scipio* was entitled *Africanus*, from his victorious act of conquering *Africk*; ſo St. *John*, for the act of Baptiſm, which he firſt performed; or, for that he baptized Chriſt himſelf; was ever after honour'd, and that peculiarly, with the name of the *Baptiſt* κατ' ἐξοχὴν: with the impoſition of which names, his good nature likewiſe was ſo divinely qualified, that he became ἀγγελος τ̃ χριστ̃: Chriſt's *Bedel*, as I may term him, or the *Herauld* of the King of Heaven, and *Phoſphorus Solis*, the Morning-Star, that uſher'd in the Sun of Righteouſneſs. And fitting was it, that he that was τὸ φ̃ς, κατ' ἐξοχὴν, that *Light* that came down from

from the Father of Lights, (to enlighten every one that comes into the world) ſhould have ſuch a *burning and ſhining light*, as *John the Baptiſt* was, to go before him; who, as *Aquinas* gloſſeth, was *Ardens per exemplum, & Lucens per verbum*; or, as the *Paraphraſt* renders it, *Ardens in ſe pietate, Lucens extra ſe ſanctimoniâ vitæ.* So that I might juſtly entitle him, *Doctor Illuminatus, & Angelicus*; for, as that Golden-mouth encomiaſtically ſpeaks of him, *The voice* (in his 10. *Hom. in Mat.*) ἀγγελικὴν τινὰ βίον ἐν τῷ σώματι τούτῳ ἐπιδείκνυται, he expreſt a kind of Angelical life, in a mortal body; for he taught humility in his very *Apparel*, which was as plain as could be, even of *Camel's hair*, or, as ſome Expoſitors think, a *Camel's ſkin* with the hair upon it; and not, as ſome would have it, your fine Stuff woven of Camel's hair, which the *Germans*, as we alſo, call Chamlot, *voce à Camelo deductâ.* He preach'd likewiſe a Leſſon of modeſt *Chaſtity*, and readineſs to fulfill one's office; condemning likewiſe all *looſe behaviour* in his very *Canonical Girdle*, though it were no coſtlier than a *leathern Belt*: He read alſo a Lecture of *Frugality* and *Temperance*, of *Sobriety* and *Abſtinence*, in his poor *Commons* that he lived upon, being *locuſts and wild-honey*, ſuch as thoſe Eaſtern parts did afford; and ſuch as he might have for little charge: All which concurring with his every-way-ſtrict auſterity and auſtere ſeverity of life, made his name ſo famous, that it became like a *precious oyntment ponred out*; the ſmell whereof drew the people ſo unto him, that they came flocking from *Jeruſalem, and from the Regions round about, ver.* 5. being as deſirous to ſee him, as e're thoſe were, who came from *France*, and *Spain*, unto *Rome*, to ſee *Titus Livius*: Of whom, as St. *Hierom* ſpake, ſo may I of *John* here, *Quos Roma*, (ſo, *Quos Judæa,*) *ad ſui con-*

templationem non traxit, hujus unius hominis fama perduxit.

And when *Jeruſalem* came thus unto him, what did he? *For Jeruſalem's ſake he did not hold his peace*, but the *fire being kindled* by the Spirit, he now *ſpake with his tongue*; and ſo I am fallen upon the ſecond Particular, in the firſt general part of the Text, *viz.* his *Action*
2. ſpecified, he *preach'd*, and ſaid, *In thoſe dayes, &c. Vox*, here, *præceſſit Verbum*, St. *John*, being λόγου φωνῆς, ἡ φωνὴ Χριστοῦ; who was λόγος ἐνδιάθετος ἡ ἔνδοθεν Patris, the Eſſential Word of the Father, *John* 1. and not unfitting; for as our mental and internal *word*, though in nature it be before our external *voice*, yet others muſt firſt hear our *voice*, before they can underſtand the *word*; ſo although Chriſt the *Eternal Word*, was
John 1. 15. before *John* (*he that cometh after me*, ſaith he, *was before me*) yet the world knew not this *Word* till he was preacht by *John*, who was the *Voice*, whoſe two *Lips* were the *Law* and the *Goſpel*, being both a *Prophetical Apoſtle*, and an *Apoſtolical Prophet*; or, as Chriſt himſelf teſtifies of him, not only a Prophet, but *more than a Prophet*, in pointing him out with the finger, who was the Center of the Prophets aim, and of the whole Scripture's circumference.

Q. But a Quæry may be here made, *viz.* How *John* came thus to be a *voice*, and ſo able to ſpeak, ſince that he was brought up in a rude *wilderneſs*, 'till his ſhewing unto Iſrael? *Luc.* 1. *ver. ult.*

R. To which I may briefly anſwer; That where *God* is an extraordinary *Enditer*, there the *Tongue will be the pen of a ready writer*: The Apoſtles that were but ſilly fiſhermen, and could ſpeak no other language than their mother-Tongue; by the Spirit of God became excellent Linguiſts, *Act.* 2. 4. And no marvail: for, *E quovis*

vis ligno ſiet Mercurius, ubi digitus Dei eſt Statuarius. And not unfitly do I ſay, *Mercurius*; for *Paul*, that was an ignorant *Saul* before his converſion, coming afterward with *Barnabas* to *Lyſtra*, and preaching there, the people call'd him *Mercurius*, becauſe (ſaith the Text) he was the *chief Speaker*, *Act.* 14. 12.

John therefore being *taught, and ſent of God*, *Joh.* 1. 6. could not be defective in his ſpeech, for he was not like *Cræſus* his Son, tongue-ty'd; nor yet like *Demoſthenes* brib'd by the *Mileſians* to hold his peace, (as there are ſome ſuch *St. Johns* yet in the world,) But St. *John* here, as he had the *key of knowledge*, ſo he had the *door of utterance*, being ſent in Embaſſage from the King of Heaven. As he had learning, and ability to deliver his meſſage, ſo no temptations could withdraw him, or make him ſwarve one jot from performing his Commiſſion; for the better execution whereof, we find in the Text, that he took a double *opportunity*.

The firſt of *time*, *In thoſe dayes*, *&c.* the ſecond of *place*, In the *Wilderneſs*, *&c.*

Firſt, in reſpect of the circumſtance of Time; it being juſt before that *Lent*, which our Saviour kept in his fourty dayes Faſt: yea, Chriſt himſelf preacht afterward upon the very ſame Text that St. *John* did here, *Mat.* 4. 17. And *Rupertus* probably thinks that 'twas about this very time of the year, it being but a while before the *Jews* Paſſover, which was wont to be celebrated in the Moneth *Abib*, *Exod.* 23. 17. which, as the ordinary gloſs expounds it, contain'd the latter part of our *March*, and the firſt part of *April*; ſo that in reſpect of our ſelves, the ſubject is very fitting for the time, even for theſe dayes. But to the Text again; it ſayes, It was in thoſe dayes, *In thoſe dayes*, *viz.* when the *Jews* had been 90 years before made tributary to *Rome* by 1.

by *Pompey*; and *Augustus Cæsar*, Emperour of the *Roman* Monarchy, had now long since, invested *Herod Antipater's* Son, a Stranger, with Regal Power, and Soveraign Authority, and entitled him (in the *Capitol* at *Rome*) *King of Judæa*; who not long after his coming to the Crown (according to the common opinions of Chronologers) had now a good while since quite broken the Authority of the *Sanhedrim*, the Grand Consistory of the *Jews*, the Prærogative *Court of Justice*, consisting of the 71 *Elders*: So that in those dayes the *Scepter* was (not onely) *departed* from *Judah*, but the *Lawgiver* likewise *from between his feet*; And therefore high time now to press the fulfilling of *Jacob's* Prophesie, and a most fit opportunity to preach the *Celestial Kingdom* of the *Messias* in; when-as, in those dayes the *Terrestrial Kingdom* of the *Jews* was at so ill a stay.

2. Secondly, he took the opportunity of *place*, a solitary private place, the *Wilderness of Judea*; a fit place to work repentance in: for, St. *Peter* will leave the company, when he goes to *weep*; and *David* will go to his *Bed-chamber*, and there will he *water his Couch* with his tears; as if Christ, the *Spouse* of a penitent Soul, were bashful, and would not willingly come unto his *Bride*, in the presence of a *multitude*.

Besides, perhaps it was in the *Wilderness*, to shew that the *People* should go out, and attend their *Pastor*, and not the *Pastor* to humour and follow the *People*; for our Preacher in the Text, was the *voice of a Crier in the Wilderness*, and not of a rambling Schismatick, for factious Gospellers in a *Corner*; nor yet of a close Jesuite, for Roman Catholicks in a *private Chamber*.

But wishing that all such *false lights* might be clapt up in a *Dark-lanthorn*; I'le desire you now to cast your eye from beholding any longer the Preacher, in the

1. *ver.*

1. *ver.* and lend an *ear* to liſten to his *Sermon*, in the 2. *ver.* Wherein ye may hear him reading, like *Porphyrius* to *Ariſtotle*, an *Iſagôge* to Chriſt, a Preface to the Goſpel, the tenor whereof runs thus; *Repent, for the Kingdom of heaven is at hand.* 2. Part.

Where firſt, of the firſt part of his Sermon, the Precept enjoyn'd, *Repentance*; and therein firſt of the firſt Particular, the nature and eſſence of the *Act*, couch'd in the ſignification of the verb μετανοῶ, which being oppoſed to προγινῶ, ſignifies as much as *poſt factum ſapere*; and ſo the Latin word *Reſipiſcere*, ſeems to be deriv'd *à re-&-ſapere*, To be wiſe again; as if a man were an arrant fool, and out of his wits, all the while he lay in ſin unrepented: And thus much is implyed by a phraſe in *Luk.* 15. 17. where ſpeaking of the repentant *Prodigal*, the Text ſaith; That *when he came to himſelf*, as if he had not been his own man, or ſtark mad all the while he ran himſelf even breathleſs, in his courſe of vanity. 1.

Others will have it (μετανοῶ) to ſignifie *mentem in melius mutare*; and ſo *converſio*, to be *quaſi cordis verſio*, a turning of the heart, and a returning unto God; and thus the Hebrew word תשובה, which the Rabbins uſe for *reſipiſcentia*, implies as much, it being derived from שוב *redire*, which the *Septuagint* tranſlate by the Verb in the Text μετανοῶ, as in *Jer.* 31. 19. אחרי שובי ἐπιστρέψαι μετανοῆσαι, ſo the *Septuagint*; *poſtquam, egi pœnitentiam*; ſo St. *Hierom*; they many times likewiſe expreſſing it by the Verb ἐπιστρέφειν καὶ ἐπιστρέφεσθαι, to turn to God, and to be turned from ſin; and therefore St. *Peter* joyns them both together in *Acts* 3. 19. adding the latter as an *Exegeſis* of the former; μετανόησατε καὶ ἐπιστράφητε, *Reſipiſcite, & Convertite vos*, as one Tranſlation, or *Convertimini*, as another reads it, and, as our Engliſh aptly renders it, *Buxt. of. Lexic.*

Amend

Amend your lives; which, beſides the external work, implyes an inward change of the mind, and not, as the *Remiſts* read it, *Do penance*, which ſignifies onely an *outward, pœnal, ſatisfactory Act*. And thus from the ſignification of the word, we may gather, That *Repentance* includes not onely an *Act* of the Underſtanding, whereby a man takes notice of his ſin, and remembers from whence he is fallen; but alſo of the Will and affection, whereby he grieves for, and abhorres the ſame; upon both which, follows a ſerious mutation, and converſion from ſin unto righteouſneſs, and from the power of Satan unto God: he repents, and doth the *firſt works*.

But becauſe the diſtinct and cleer knowledg of a thing depends upon the knowledge of the parts; I will take repentance in this large ſenſe: and ſo anatomizing it into the ſeveral parts, and conſequents of it, will briefly read a ſhort Lecture of the ſeveral particulars, that concur to the making of it up complete, which are uſually propounded to be theſe five.

1. *Cognitio peccati*, the knowledge of the ſin.

2. *Contritio Cordis*, a true contrition of heart, ariſing from that knowledge.

3. *Confeſſio Oris*, an unfeigned confeſſion of mouth, following upon that contrition.

Spes firma miſericordiæ, a turning unto God, in a ſuſtaining hope of mercy.

Nova obedientia, a real change in our life, by new obedience; which laſt I name rather as a fruit, than a part of repentance.

Firſt, for the *knowledge* of ſin, that's the firſt *line* that is drawn to repair the *Image* of God in man, and the firſt ſtep that he ſets forward to ſalvation, it being like the *Primum Mobile* among the Spheres, or the great Wheel in a Clock, that ſets all the other faculties a-

working,

working, and direct them in their motion; and is therefore call'd by the Philoſopher πνευματικὸν ὀφθαλμὸν, *a ſpiritual Eye*, as the Eye of the Body is term'd by him τὸν σωματικὸν, *a corporeal Intellect*; and therefore, as there is *ignoti nulla cupido*, ſo likewiſe, *nulla fuga*: a blind man may eaſily fall into ditch, neither will he grieve that he is there, if ſo be that he know not of it; ſince the heart doth not grieve for that, which the eye of knowledge doth not perceive.

Wherefore it is the Devil's chief policy, in the firſt place, to *blindfold* men, that they may not ſee their ſins; imitating herein *Antiochus*, who entring into the Temple at *Jeruſalem*, firſt took away the *Candleſtick*, for light: ſo Satan rifling the ſoul of man, (which ought to be the *Temple* of the Holy Ghoſt) firſt takes away the *burning Lamp* of knowledge; for then he is ſure that the *Philiſtins* may lead *Sampſon* to the Grinding-houſe, when his eyes are out; that *Zedechiah* may be carried to *Babel*, when *Nebuchadnezzar* hath made him *blind*; and that the ſilly *Hawk* may be conveyed whither the Faulkoner pleaſe, when-as ſhe is *hooded*.

Dangerous then is that malady, which makes a man ſenſeleſs of his miſery: It may be fear'd 'tis the *Falling-ſickneſs* of *Apoſtaſie*, or ſome *Lethargie* of ſecurity, or ſome burning *Fever* of concupiſcence, that breeds ſuch a frenſie, that a man thinks not he is ſick, when alaſs ſuch a one may cry out with St. *Auguſtin*, *Quid miſerius miſero, non miſerante ſeipſum?* Who is more deſperately miſerable than that man, who being in miſery, doth not pity himſelf?

Wherefore, that a man may know the irregularity of his actions, he muſt firſt know the rule which ought to be the meaſure of them; becauſe, according to Philoſophy, the meaſure ought firſt to be known, before

the obliquity, or crookedneſs, of the thing meaſured can be known; Now, this, is the Law of God; and therefore ſaith the Apoſtle, *Rom.* 7.7. *I had not known ſin, but by the Law*, Sin being nothing elſe but ἀνομία, An aberration or tranſgreſſion of the Law.

And when a man views in this Glaſs all his ſpots, he muſt not (like the Elephant) puddle this cleer Stream, that he may not behold his ugly ſhape; nor (like Bankrupts) caſt away this Book, that he may not ſee his debts, to vex and grieve him; but, upon the ſight of them, let him rather, (like a ſolitary widdowed Turtle) ſit down, ſad and mournful, and ſtand appall'd with grief, that he hath offended ſo gracious a God; And
2. ſo I am fallen upon the ſecond particular, concurring to the eſſence of repentance, *viz.* A true *contrition* of heart ariſing upon the knowledge of ſin.

The *Paſcal Lamb* was never eaten but with *ſowre herbs*; and a man can never taſte the merit of the true *Paſcal Lamb*, without ſome bitter *grief*, and anguiſh of heart, for his ſin. What are *David*'s Penitential Pſalms, but ſo many mournful Anthems, and doleful Tunes, proceeding from the multitude of ſorrows, which he had in his heart? which alſo made him even *roar*, *for the very diſquietneſs of his ſoul*, for *Dolor animæ, eſt anima doloris*, The very ſoul and pith of ſorrow, is the ſorrow of the ſoul for ſin; And when the Spirit begins to blow, the waters then begin to flow amain; for, as lightning and thunder are common forerunners of a ſhowre; ſo, after the enlightning of the underſtanding, that a man ſees his ſin, and the thunder of the Law cauſing contrition for it, the windows of heaven are then ſet open, and the eyes begin to diſtill a ſhower of tears, which are nothing elſe but the juice of a ſoul, ſqueez'd and preſt with grief; which watry tears, if ſanctified, will

will prove like the waters of the red-Sea, *Exod.* 14. through which the truly penitent (like the children of *Iſrael*) ſhall paſs ſafe to the Land of *Canaan*; but for their deadly Enemies, their Sins, they, like the *Egyptians*, ſhall be drown'd in thoſe waters; ſo that as *Moſes* ſaid, *ver.* 13. they ſhall *never ſee them again*, unleſs perhaps, as the *Iſraelites* did the *Egyptians*, *ver.* 30. *dead upon the ſea-bank.*

But yet that theſe waters may flow in a happy *Channel*, to an *Ocean* of mercy; when the ſoul is thus ſick at heart, a man muſt then preſently run to the Phyſician of his ſoul, and diſcover his diſeaſe; for, as it was but modeſt folly in Archduke *Maximilian's* Wife, who choſe rather to die, than to permit the Chirurgeon to view and dreſs her thigh, which ſhe broke with a fall from her horſe: ſo is it but fooliſh modeſty, and deſperate folly, to keep our wounded ſouls from our heavenly Chirurgeon's eye, which, undiſcovered, prove deſperate and deadly. *Stultorum eſt incurata pudor malus ulcera celans*; (ſaith the Poet); and therefore to conclude this, take St. *Auguſtine's* counſel; *Ne erubeſce pœnitentiam agere, qui non erubuiſti pœnitenda committere*; be not afraid to diſcover thy faults unto God, who wert not afraid, nor bluſht to commit them, when He looked upon thee: And thus in the third place comes in Confeſſion following upon true Contrition. *Heyl. Micr. pag.* 250. 3.

I intend not here to maintain the Doctrine of *Confeſſion*, ſo far as 'tis us'd in the Church of *Rome*; They make it rather a *rack* of conſcience, than a *ſalve* of comfort, a trick of policy to maintain their State, rather than a point of piety, to bring ſouls to God; yet in ſome caſes of a diſtreſſed conſcience our Church allows, and wiſheth alſo that 'twere more practiſed, that a man need not think much to make the Prieſt of his

Privy-Council, whom the King of Kings hath made *Lord-Keeper of his ſoul*, to *inform* his underſtanding, perhaps being rude; to *comfort* his conſcience being weak; and by the power of the Keyes, to *abſolve* him miniſterially from his ſins; But I preſs not this: the word *Auricular* hears not altogether well; however, of neceſſity, thou muſt *confeſs thy ſins unto the Lord, that he may forgive thee the iniquity of thy tranſgreſſions*, *Pſal.* 32. 4.

Indeed in the Temporal Courts of men, the Poet's rule is good Law, *Non eſt confeſſi cauſa tuenda rei*, If a man plead Guilty, there's none to patronize his cauſe, but ſentence preſently paſſeth upon him; but in God's Court (which I may call the *Spiritual Court*) *Peccata detegere, eſt tegere*, The confeſſion of one's fault, is the readieſt way to ſave one's life: *Si agnöſcat peccator, ignoſcet Deus*; But to be poſſeſſed with a dumb Devil, and to conceal his ſins as if God ſhould not know them, is but to imitate the ſilly Woodcock, who hiding her head that ſhe ſees no body, imagineth then, that no body ſees her; and ſo whilſt a man keeps his *wounds* and his ſoars *cloſe*, they begin at laſt to *feſter*, and in the end turn to a *Canker*; dealing in the mean time with his ſin, as the fooliſh fellow in *Plutarch* did with a little *Fox* that he had ſtoln, who having hidden him under his *Cloak*, ſuffered his very bowels to be torn out by the Fox's teeth, rather than he would diſcover the fact. And thus the ſaying of *Solomon* is verified, *Prov.* 28.13. *He that hideth his ſin, ſhall not proſper.*

4. But *Judas* was ſorry for his ſin, aud confeſs'd it too, yea, and made ſatisfaction by reſtitution of the thirty pieces of ſilver (which three make the Cardinal's *repentance* complete) and yet remained a *Judas* ſtill, the Son of perdition; and therefore, as Chriſt told the *Ruler*,

Luc.

Luc. 18. *v.* 22. that *one thing was wanting* in his Obedience, ſo may *Judas* tell the Romaniſts, That one thing is wanting in their Repentance; and that's the fourth thing which I propounded, *viz. A turning unto God in a ſtedfaſt hope of mercy.*

But may ſome dejected ſoul ſay; How can I, who know my ſelf a notorious Sinner, hope for mercy at God's hands, any more than a hainous Malefactor can expect from a ſevere Judg a Pardon? To whom I may reply, *Q.*

That indeed, as the Sun in the morning many times looks red, through the miſty and foggy vapours, but being riſen, and thoſe miſts diſpell'd, appears then in its perfect beauty, and comfortable luſtre: ſo in the dawning of the day-ſtar in thy heart, if thou look'ſt upon the Sun of righteouſneſs through the miſts of ſin, he may perhaps appear red and terrible unto thee; but, behold him as he hath diſpell'd thoſe miſts, and ſo he invites thee to come unto him, though never ſo *heavy-laden* with the burden of iniquity; do but therefore aſcend *in Tribunale mentis*, into the Judgment-ſeat of thy ſoul, and there arraign thy ſelf at the Bar of God's juſtice, empannelling the Ten Commandements for a ſufficient Jury; make but the *Word* of God the Judg, and thy *Conſcience* as a thouſand *Witneſſes* to condemn thee; and then plead but for thy Pſalm of Mercy, and thou ſhalt have a Pardon from the King of Heaven procured for thee by the King's Son, who came into the world on purpoſe to ſave repentant Malefactors; for, ſo runs the Argument of his Proclamation by his Herauld, the *voyce of the Cryer*, The King of Glory and the Lord of Life is come, and his Kingdom of Grace is now at hand, and therefore take comfort, and courage to repent; *Repent*, ſaith he, *for the Kingdom, &c.* Let not there- *R.*

fore

fore thy impurity deterre thee from putting up thy Petition to the King of Heaven for mercy; if thou canst but unfeignedly say with *Luther*, *Fac pœnitentem Domine, quem jubes pœnitere*; then saith he, *Christus supplebit de suo, quod deest de tuo*; yea, perswade thy self, saith he, that *Deus, qui dedit tibi peccati tui cognitionem te non rogante, dabit etiam oranti gratiam*: yea, as the same Author runs comfortably on; *Ideò dedit, &c.* Therefore God gave thee the knowledge of thy sin, when thou didst not ask it, that he might also grant thee pardon if thou would'st entreat it; wherefore Evangelical Repentance looks not onely to the Law, which is a killing letter, but appeals from the Throne of *Justice*, to God's *Mercy-seat*; in as much as the perfection and complement thereof springeth indeed from faith, ὁ μετανοῶν τὴν τέλειον τὴν πίστιν τὴν κατόρθωσιν, saith *Clemens Alexandrinus*, Saving Repentance is the good work of Faith:

Q. But this assertion the Text may seem to contradict, implicitly; but other places of Scripture, expressly, where Repentance is plac'd before Belief, and so seems rather to run before Faith, as *John Baptist* did here before Christ, to prepare the way; which Doubt (since it is moved by divers upon my Text) give me leave a little to stand upon it: I will not long handle it, but onely briefly touch it.

R. For Resolution whereof, we must note, That Repentance may be taken two wayes. 1. For a *disposition* preparing to a habit, and 2. For a *habit* perfecting that disposition; or rather, 1. by a *Synecdoche*, only for Legal penitence, and 2. *compleatly*, for Evangelical repentance; the first is term'd μετανοία, *pœnitentia*, when a sinner, out of the sight and sense of his sin, and the terrour of God's wrath, due unto him for it, lyes condemn'd by the Law, and his own conscience:

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The ſecond is call'd *μετάνοια, reſipiſcentia*, when the ſame dejected prodigal, that is thus plundg'd in the depth of miſery, looks up to Chriſt the Phyſitian of his wounded ſoul, and layes hold on mercy.

Repentance, in the firſt acception (in the phraſe of Biſhop *Latimer*) is Faith's *Gentleman-Uſher*, a meſſenger before her face, to lead the way; but in the ſecond, is one of her Train coming ſomewhat behind, attending upon her; Faith preſuppoſeth the firſt, but the ſecond, preſuppoſeth faith; the firſt, being from the Law, the ſecond, from the Goſpel; the firſt, (like the *Needle*) pricks indeed the heart; but the ſecond, (like the *thread*) unites us unto Chriſt, who is applyed between both, by the hand of faith: For, Legal humiliation, as a requiſite preparation, may beget indeed a capacity of mercy in the ſubject, but being no way applicative of Chriſts merits, is not able to juſtify; and ſo, unleſs faith ſucceeds, it proves deſperate and unſufficient: for, *Non ſatis eſt ut quis doleat, niſi ex fide doleat*, ſaith *Lombard*, with his followers, *lib.* 4. *ſent.* 14. *diſt.* But Evangelical repentance enjoying ſome peace of conſcience, which ariſeth from the knowledg of Chriſt, and thereupon ſtudying new obedience, is a work acceptable in the ſight of God; and therefore muſt needs ſpring from faith, becauſe without this, *it is impoſſible to pleaſe God*, Heb. 11. 6.

I ſpeak not this, as if Faith were a part of Repentance; for although they be not actually ſeparated, yet are they really diſtinguiſh'd; and to prove ſo much, *Bellarmine* himſelf (contradicting himſelf) makes faith to be the cauſe of repentance; nor yet do I urge it, as if faith went before repentance, *prioritate temporis*, but onely *prioritate naturæ*, repentance being rather, a Concomitant than a Conſequent effect of faith, as light

is,

is, in reſpect of the Sun, and heat in reſpect of fire; And in this aſſertion, *Aquinas.* 3. *p. Sum.* 85. *q.* 6. *art.* jumps with Mr. *Calvin*, *lib.* 3. *Inſtit.* 3. *cap.* 22. For as in *moral* habits there is a concatenation, and a *ſynchroniſm*, in reſpect of their perfect production, yet joyn'd with a priority of order; ſo likewiſe in *Theological*, where Faith is the mother-vertue, by which repentance and the reſt are perfected; and yet without the being of theſe, faith likewiſe is not; ſince, like *Hippocrates's Twins*, they live and dy together.

But yet as in natural *generation*; and in the production of moral habits, there are many *prævious diſpoſitions* which muſt make the matter capable for the introduction of the form, and the ſubject for the habit; ſo likewiſe in *regeneration* and juſtifying faith: which are not infus'd by any ſudden *Enthuſiaſm*, or in ſome phantaſtical or fanatical dream; but there are many antecedent actions, which our ſpiritual nativity doth ordinarily preſuppoſe. For as a *Limner* will firſt have his table plan'd, before he pourtray the picture of any man thereupon; ſo God, before he renew his Image in man, will firſt have the Tables of our hearts plan'd, by the ugly ſight and ſenſe of ſin, by the fear of puniſhment, griefe of heart, and confeſſion of mouth; For the Law, as the miniſter of Death, muſt firſt tame and ſubdue our rebellious fleſh, before the Goſpel, the water of life, can comfort or ſtrengthen our languiſhing ſpirit; that muſt be firſt applyed, like *wine* to ſearch the ſoar, or like a *Corroſive* to eat out the dead fleſh, before this can pour in oyl to ſupple, or bring a ſalving plaiſter from the Phyſitian, to make it whole; For the Law, like a ſowr Philoſopher, diſcovers indeed nature's defects, although, like the Prieſt and Levit, it onely looks on the wounded man,

man, and ſo leaves him; but *Ubi deſinit Philoſophus, ibi incipit Medicus*, where the Law ends, the Goſpel begins, and like the Compaſſionate Samaritan, binds up the wounds of a broken heart, and a contrite ſpirit.

So that you ſee, initial Fear, doth ordinarily run lacquey before compleat Repentance, ὡς μάστιγι τῷ φόβῳ παιόμενοι εἰς ἔρωτα ἔρχονται τὸν πρῶτον, ſaith *Clemens Alexandrinus*. For, as the *Scythian* Rebells, were reduced to obedience, by the fear of whips, which their Maſters preſented to them; ſo the rebellious Servants of God, muſt be firſt ſmitten with the terrours of his ſcourge, before they are brought to ſerve him in fear and reverence. As St. *Paul* was firſt ſtrucken down from his horſe before he was rapt up into the third heaven; So theſe, muſt be firſt laid for dead, with a thunder-clap from mount *Sinai*, before they are brought into the Land of *Canaan*, to the hill of *Sion*. The Jewes muſt be firſt *prick'd in their hearts*, Act. 2. 38. before St. *Peter* can bid them, Repent; or preach remiſſion of ſins: ſince griping pains muſt ever uſher in the new Birth.

But another Quæry may be here made :· viz. How this conſternation, or initial fear, can be any way available or profitable toward ſaving Repentance; ſince, going before juſtifying faith, it muſt needs be ſin, and that's the quite contrary way to this Kingdome of heaven. *Q.*

Peter Martyr, to aſſoyl the doubt, anſwers thus; *Dici poteſt* (ſaith he) *Ille timor utilis, non meritô, aut naturâ ſuâ, ſed propter ordinem inſtitutum à Deo, qui illo ſic vult abuti ad ſalutem noſtram*; And this Aſſertion, even an honeſt Fryer, *Antonius Marinarius* did pithily illuſtrate in the Councel of *Trent*, where publickly averring againſt the *Franciſcans*, That no good works *R.*

went before juſtifying grace, he uſeth this Philoſophical Similitude; That, as paſſing from a great *Cold* to an *heat*, one muſt come by the leſs degree of *cold*, which is neither heat, nor a new cold, but the ſame Cold remitted; ſo one goes from Sin, to ſaving repentance and righteouſneſs, by terrours and attritions, which in themſelves, are neither *good works*, nor *new ſins*, but *old Sins Extenuated*, which God out of his mercy, turneth to a good uſe; like a ſkilful Phyſitian, extracting a wholſome medicin, out of deadly poiſon: for unleſs *Love* come, and drive out that *fear*, it will prove but *worldly ſorrow*, which worketh *death*; but if faith, which *worketh by love*, once perfect it, becoming then godly ſorrow, it *worketh repentance to ſalvation*, *not to be repented of*: Faith, to ſuch a one, being like the hand of Jeſus, that ſaved *Peter* from drowning, who before, for fear, was even at the point of ſinking; wherefore, to conclude this; When we have caſt up the ſum, and *quantum* of our ſins, which are written in the Tables of our hearts; let us approach with boldneſs unto the throne of grace, and ſtrike them off unto Chriſt's ſcore, and he will ſee it diſcharg'd: for to this head, runs the main ſtream and force of the *Baptiſt's* Sermon; *Repent*, *ſaith he*, *for &c.*

5. But ſince a tree is not known *ex foliis*, *nec ex floribus*, *ſed tantùm ex fructibus*, but only by the fruit; therefore, in the fifth and laſt place, This inward affection, and repentance of heart, muſt be manifeſted to be true, by an outward Expreſſion and *amendment of life*; for, *Vana eſt pœnitentia ubi emendatio nulla*, Vain, yea falſe, is that repentance, that is not accompanied with new obedience: now this conſiſts in 2. things.

Aug.

1. In

1. In a *deteſtation* and ſhunning of evil.
2. In an earneſt *following* after that which is good.

For the firſt, Our avoiding of evil, that muſt be

1. *Total.*
2. *Perpetual.*

Firſt, Total: for, though a man dip the whole body of ſin, in the waters of repentance, all over, ſaving in one darling ſin; yet that one, cheriſhed and unrepented, will prove to him, like *Achilles* his heel (by which his mother held him, when ſhe dipt him in the *Stygian* water) in which, Satan, like another *Paris*, will not only bruiſe his heel, but even wound him to the very death; for a man may dy with one wound, as well as *Cæſar* with 23; of one ſin unrepented of, as well as of a thouſand; A man muſt, therefore, deal with his ſin as Chriſt did with the Devils, who caſt out the whole *Legion*, he left not one behind; for, to favour ſome one *Rimmon*, to be in Love with one *Dalilah*, to nouriſh and uphold one boſome-ſin, though a man refrain from all the reſt, is but juſt to imitate ſome rich men that have many Sons, who uſe to make one a Gentleman, though, for the reſt, they care not though they begg: and as that is the readieſt way (they ſay) to maintain their houſes, ſo is this the high way to maintain the ſtock, and houſe of ſin, which at laſt will bring an old houſe over one's head, and caſt one down to the Manſions of Hell, where he ſhall dwell for ever. As this diſlike muſt be *total*, ſo it muſt be *perpetual*, *Tota vita chriſtiana, pœnitentia eſt*, was *Luther's* concluſion againſt *Eccius* upon theſe words. *Pœnitentia non eſt opus paucorum dierum, ſed perpetua vitæ cuſtodia et æternum innocentiæ ſtudium*, ſaith another upon the Text. So that our whole life may ſeem to be nothing elſe but a Lent, appointed for us, to no other purpoſe, but to

1.

2.

prepare our ſelves againſt the *Sabbath* of Death, and the *Eaſter* of the Reſurrection.

2. Laſtly, In *new obedience*, a man muſt not only eſchew evil, but he muſt do good; for in Scripture, as the contrary of that which is commanded, is forbidden; ſo, the contrary of that which is *forbidden*, is commanded; and therefore, 'tis well obſerv'd, that Chriſt rejects the wicked, not for ſins of *commiſſion*, but of *omiſſion*, *Mat.* 25. becauſe ye *clothed me not*, *ye lodged me not*, ye *viſited me not*. This therefore is true repentance, ſaith *hoyl Chryſoſtome*, ὁ τῶν ἀφετέρων ἐκτελῶσι κακῶν μόνον, ἀλλὰ καὶ τῶν ἀμέτρων ἐπιτείνῃ καλῶν, Not only to be emptied of old ſins, but to be repleniſht with new works: To St. *Paul's faith* (therefore) a man muſt add St. *James his works*, which juſtify faith to be lively, and our repentance to be performed truely, for though the former be only like *Elias* his fiery *Chariot*, yet the latter are the *horſes* of that Chariot; both which, muſt run together, if we mean to be hurried up to heaven; yea, God is ſo much delighted with the fruit of good works, that it is the conceit of *Theodoret*, that no Honey was us'd in God's Levitical Sacrifices, becauſe it is made only of leaves and flowers, and not of fruits: St. *John* therefore, having in this verſe exhorted them to repentance; leſt they ſhould ſeem afterward by their works *ipſius pœnitentiæ pœnitere*, he ſubjoyns this alſo, *ver.* 8. That their handy-works ſhould not give their mouth and heart, the Lye; but that they would *bring forth works meet for repentance*: for, the Chriſtian ſoul muſt get it's ſpiritual *living*, not by *idleneſs*, but by working; and therefore, our Saviour, after his reſurrection, ſhew'd his diſciples his *feet* and his *hands*, to teach them how they ſhould *walk*, and what they ſhould do. For, as St. *James* ſaith of faith, ſo may I of repentance, *Shew me thy*

thy repentance by thy works; by thy works of piety and devotion, by thy works of mortification, by thy works of obedience and ſubmiſſion; in a word, by thy works of Charity and Pacification.

But if the Prophet here were ask'd as once *Ezekiel* was; Son of man, what ſeeſt thou? Seeſt thou men expreſs their repentance by ſuch works as theſe? ſeeſt thou not rather diviſions raging in the world? hath not the Devil ſet his cloven foot almoſt on every man's breaſt? and caus'd divided affections upon different opinions; yea, Are there not ſome ſuch croſs-pieces that hate the very Name of *Peace*, and love to goe one way, on purpoſe becauſe ſuch and ſuch goe another way? The Prophet demurrs his Anſwer: for, he hears ſome that have but little charity, give it out, That charity is grown ſo hot in theſe dayes, that men begin now to love their Enemies better than Neighbours, and old Friends. Beſides, he ſees divers *waters* iſſuing out of the Temple, as *Ezekiel* ſaw in his Viſion, but they are all *waters of ſtrife*, which takes men not onely over the ankles, but over the loyns; ſuch a violent *flood*, which makes a world of breaches in the Banks of *Peace*.

It were to be wiſht, and to be prayd for too, that ſome Undertakers might be found, who might throughly drain theſe *waters of ſtrife*, that the Land might *yield her encreaſe*, and men more fruit of love; for effecting whereof, the beſt, if not onely means, is, to *drive back* theſe waters, (as the River *Jordan* was driven back) by the waters of true Repentance; that men would change their croſs-courſes into an obedient quiet courſe of life; in a word, that they would turn the ſtream, by the works and exerciſe of thoſe vertues, which are contrary to theſe vices wherein they have offended:

that

that ſo being all members of the ſame body, they may all have but μίαν καρδίαν, ἡ ψυχὴν μίαν, as the primitive Chriſtians had *Act.* 4. *but one heart, and but one mind.*

And this ought to be put in execution ſpeedily, even whileſt 'tis called *to day*, at leaſt in theſe dayes of this holy Time, appointed for all works of repentance;
2. and that's the ſecond Particular in the Precept, and now to be handled, which I will inſtantly diſpatch, and ſo make this point the Period for this time.

The Devil is *tàm callidus iniquitatis magiſter*, ſuch a cunning Maſter to tutor a man up in ſin, that (like the *Levite*'s Father-in-Law, *Judg.* 19.*v.*7.) if a young ſinner come but down to him, he will rejoyce to meet him, and entertain him very courteouſly; and when he hath ſtay'd *three* dayes with him, he will urge him to ſtay the *fourth*; and be very earneſt alſo to remain the *fifth*; thinking, like a crafty Fox, if he can but well get in his *head*, he will eaſily thruſt in his whole *body*: *Repentance* therefore was the firſt Sermon that God preach'd in Paradiſe, the firſt Precept that the *Baptiſt* taught here in the Wilderneſs; the firſt Charge likewiſe, that Chriſt and his Apoſtles gave afterward, when they firſt began to preach; To teach us, that to avoid the Devil's policy, it muſt be the firſt leſſon we put in practice; otherwiſe, Sin, like an ill Tenant, (for ſo the Apoſtle calls it, *peccatum inhabitans*) the longer it dwells in a man, the harder it will be to get him out; that growing every day ſtronger and ſtronger, and we every day weaker and weaker; for, by the cuſtom of ſin, a mans heart grows hard and ſear'd, that he hath ſcarſe a ſenſe of ſin, like the people of *Catadupa*, that being us'd unto it, are no whit troubled with the roaring of *Nilus*; or like *Birds* that breed in a *Steeple*, that through cuſtom are not a jot diſquieted with the noiſe

of

of the *Bells*. Cruſh therefore the *Cockatrice* while it is in the *ſhell*, leſt in time it become a *Serpent*. For as the *Falling-ſickneſs*, as Phyſitians aver, may be eaſily cured when one is a child; but if a man continue with it till he be paſt 25 years of age, it is then very difficult, if not impoſſible to be removed; ſo it is with the ſickneſs of ſin, which came by the *fall of Adam*, *Initia peccati ſunt verecunda*, The beginnings of ſin are baſhful, and may be eaſily daſht out of countenance; but if a man begin once to *walk in the counſel of the wicked*, he will preſently *ſtand in the way of ſinners*; and if he ſtand but there a while, 'tis twenty to one, if he *ſit not down in the ſeat of the ſcornful*; according to the Pſalmiſt's gradation, *Pſ.* 1. 1. And if he be once ſett, it is a great chance if he fall not aſleep in ſecurity; and then if he be call'd; he will go nigh to give the Sluggard's Anſwer, *verba lenta, & ſomnolenta*, *Yet a little while*, *a little more ſleep* before I ariſe; and ſo the *Saints-Bell* tolls all in to Chriſt's Church, before he awake out of his deep ſleep, which ends in death; and then alaſs, being too late, he may cry with the Poet,

Nil juvat errores, merſâ jam puppe, fateri;
Nec juvat, amiſſo, claudere ſepta, grege.

A man muſt therefore ſtep firſt into the Pool of *Bethesda*, if he mean to be cured of all his ſpiritual Maladies: for, to delay the time, and to hope onely for a ſecond place (beſides other uncertainties) hath this danger with it; That his ſoul may perhaps be expel'd out of his houſe of clay (his body), before he be admitted into the fellowſhip of Saints, and ſo all his *thoughts* of repentance *periſh*.

For application therefore of all, Let us riſe with Chriſt,

Chriſt, in the ſpring of the year, in the ſpring of our age; and ſeek him, with *Mary*, in the *firſt* day of the week, and in the *firſt* hour of the day; and not defer it 'till the ſummer of our youth decline, and the Sun of our life be paſſed its *Equinoctial*, and we now arriv'd at the Fall of the leaf, our old Age. When winter's colours ſhall beſtayn our head, and our ſenſes be benum'd with cold, when our chilly daies ſhall be at the ſhorteſt, and the ſhadow of death, and the night of the grave approach; how unfit ſhall we be then to perform ſo great a work? how weak to undergo ſo heavy a burthen? We ſhall rather grieve then, that, with the Spider, we have exhauſted out bowels, and our life, in works of ſo little uſe; and that we have waſted that ſmall Candle in idle play, which ſhould have comfortably lighted us to bed.

Let us, therefore, remember our Creator, in the dayes of our youth, before thoſe evil days come, and not to let ſlip this moment of Opportunity, whereon depends no leſs, than Eternity; But, as the Prophet *Iſaiah* adviſeth, Let us *ſeek the Lord while he may be found, and call upon him whilſt he is near*; and as *John* the Baptiſt exhorts us here, *Repent* while we have means and opportunity offered, while the *kingdom of heaven is at hand.*

Iſai. 55. *ver.* 6.

Thus have I brought you to the top of this *mountain of Myrrh*, this ſubject of Repentance; from whence (like *Moſes* on the top of *Piſgah*) ye may behold the ſpiritual *Canaan*, the Kingdom of heaven; which in the phraſe of the Text, is now at hand, to be the ground for a longer journey; but, as *Moſes* dyed on the top of the Mount, and never entred upon that, ſo ſhall my diſcours, without touching upon this; for me thinks I hear you ſay unto me, as the Diſciples did to Chriſt, when he was going to *Emmaus*, *Go no farther*,

farther, but abide here becauſe the day is far ſpent. Here therefore, I'le turn in, and deſire a bleſſing of God, upon that, which with much imperfection hath been delivered at this time, That it may bring forth fruit in our lives and converſations, that ſo by Repentance, becoming Faithful Subjects in his Kingdom of Grace here, we may, in his good time, be tranſlated to be happy Saints, in his Kingdome of Glory hereafter:

And all for his Son's ſake Jeſus Chriſt the Righteous, To whom, with the Father, and Holy Spirit, be aſcribed all honor and glory, from henceforth and for evermore,

AMEN.

THE POWER OF PRAYER.

SERMON XIII.

Pſalm. 50. 15.

Call upon me in the (day-) time of trouble, ſo will I {*hear* / *deliver*} *thee: And thou ſhalt* {*glorifie* / *praiſe*} *me.*

THe ſacred Scriptures are like a ſpiritual *Paradiſe*, wherein there grows not onely the *Tree of knowledg* (not, like *Eden's*, bearing Forbidden-fruit) and the *Tree of life* Chriſt Jeſus, though without a *Cherubin*, and a *Flaming Sword*, to guard him from us, and us from him; having rather allurements of peace, inviting all to come and taſte his goodneſs: But, beſides theſe Trees, there are alſo *Rivers* of living waters to comfort our drooping ſouls in the heat of any croſs or affliction whatſoever; whoſe golden ſtreams flow in no part of the Bible more abundantly and

and clearly, than in the *Pſalms:* theſe being placed in the midſt of the Canonical Scripture, as it were in the midſt of Paradiſe, wherein all the *Lines* of Holy Writ, meet as in a *Center*. Hence is it, that *Muſculus* ſtiles the Book of *Pſalms*, *Communem Theologiæ Theſaurum*, A common Treaſure-houſe of all good Arguments, and Inſtructions, both for Life and Doctrine; *Caſſiodorus* calls it, *Cœleſte Scripturarum Armarium*, A Spiritual Armory, furniſhing a man with all ſorts of weapons, both offenſive and defenſive: The ſame Author entitles it likewiſe an *Apothecary's Shop*, containing a Remedy for every Malady, a Salve for every Sore, a Cure for every Croſs; What ſhall I ſay? It is the Soul's *Anatomy*, the Law's *Epitomé*, the Goſpel's *Index*; In a word, the ſummary Pith, and brief *Compendium*, of *Moſes* and the Prophets; of the Apoſtles and Evangeliſts; being both *hiſtorical*, *dogmatical*, and *practical*.

Præf. ad Lector.

Prolog. in Pſalm.

Now as the *Pſalms* are the *Enchiridion* of all the Bible, ſo my Text is, as it were, the Abridgment of all the *Pſalms*; it implying, ſaith *Tremelius*, both Faith and Obedience, 1. *God's love*, and 2. *Man's duty:* both which are the whole Body; yea, *Medulla Theologiæ*, the very Marrow of all Divinity; for, Divines have reduced the body of Divinity to theſe 3. heads: 1: man's *miſery*, 2. his *deliverance* out of that miſery, and 3. his *thankfulneſs* for that deliverance. And theſe three we find expreſly in the Text.

Not. in loc.

Firſt, *Man's miſery*; *Call upon me, &c.* Now, calling and asking ever implyes want; and beſides that, here's a *time of trouble*, but though it be *a time* of trouble, yet 'tis but *for a time*, [a *day of trouble*, as ſome Tranſlators read it] it will not alwayes laſt, God will deliver him: *Call upon me in the day of trouble, and I will deliver thee*; and that is the

1.

Second, his *deliverance* out of that miſery; but, that man may not rob God of his honour, by forgetfulneſs or ungratefulneſs; he muſt be thankful to him for this his loving-kindneſs, by praiſing and lauding his holy name: I will deliver thee, and thou ſhalt *glorifie* me; and there's the

3. Third, his *thankfulneſs* for that deliverance: So that here ye plainly ſee; 1. The *miſery* and want of the Petitioner; 2. The *mercy* and bounty of the giver; and laſtly, The *grateſulneſs* expected from the receiver: But the words more naturally fall into theſe three parts, which I will inſiſt upon.

1. *A Precept* for prayer; *Call upon me, &c.*
2. *A Promiſe* of deliverance; *And I will deliver thee.*
3. *A Practice of piety*; *Thou ſhalt glorify me.*

In the Precept, there are likewiſe obſervable theſe three Particulars,

1. An *Object* of Prayer; *God himſelf*, implyed in the Pronoun, *Me.*
2. An *Act* about that Object; *Invocation* or Prayer it ſelf, *Call &c.*
3. A time moſt fitting for that Act; *In the time of trouble.*

1 *Part.* I muſt begin with the *Object*; becauſe τὰ γνωριμώτερα, ἀσπαστότερα the *Object* in nature is ever before the *Act* exercis'd about the ſame; and that you ſee is God alone, who claims Prayer here, as his Prerogative Royal; *Call upon Me*; not, upon Saints, or their Shrines; not, upon Angels, or Images; but call upon *Me.* The loweſt homage is to be given only to the higheſt Majeſty; and Divine Prayer is a ſervice due only to the chief Lord, of whom the whole world holds *in Capite*; and that (beſides many other) for theſe four reaſons eſpecially.

1. *Reaſ.* Becauſe He onely is *Omniſcius* πανεπόπτης and needs not

not any window (as *Momus* wiſht for) to look into the hearts of men; Our houſes of Clay being more diaphanous to his ſight, than *Druſus* his houſe of glaſs was to him; for all things (ſaith the Apoſtle) are naked, and lie open to His eyes, *Heb.*4.13. τετραχηλισμένα, ſaith the Text; a word, ſcarſe us'd in all the new Teſtament, but in this place, and about which, Interpreters do not a little vary in their tranſlations; *Aperta & manifeſta*, ſaith the Vulgar, with *Tremellius*; *Intimè patentia*, ſaith *Bez.*; *Excoriata*, ſay the moſt: A *Metaphor* (according to St. *Chryſoſt.* &c.) taken ἀπὸ τῶν θηρίων ἐξελκυσμένων, as it were *pluck-ing off the skins*, unmasking, and uncaſing the moſt ſecret things; *reſupinata*, ſaith *Eraſmus*, which, in *Juvenal's* ſenſe, is to pry into every corner of a room, according to that ---- *Aulam reſupinat amici*: ſo God, who is *totus oculus*, ſearches and ſees every corner of the heart, *Acts* 1.24. for which property, Greek Etymologers, will have Θεὸς to come ἀπὸ τοῦ θεᾶσθαι, becauſe being every where, he is able to hear, and ſee any where; and therefore fitly doth *Heſiod* give his Heathen *Jupiter* the title of an *all-ſeeing eye*, πάντα ἰδὼν Διὸς ὀφθαλμὸς, καὶ πάντα νοήσας: which ſutes with that of the Pſalmiſt, *He that formed the eye, ſhall he not ſee?* yes, ſaith the Prophet, *The Lord knoweth the very thoughts of men, Pſal.*94. *v.* 9.11. and that afar off too, *Thou underſtandeſt my thoughts afar off*, ſaith *David*, *Pſal.* 139. 2. The thoughts then and deſires of the heart (which are of the very eſſence of prayer) are an object peculiar only unto God; and ſo inſcrutable to all created Powers, that the very Angels themſelves (according to the general poſition of the School) can neither by their *Veſpertine*, nor *Matutine* knowledg dive into the thoughts of men; much leſs can thoſe ſeparated Souls of Saints departed, although they enjoy the beatifical viſion of him that ſeeth

in Loc.

Annot. in Loc.

Pſ. 7.9.

seeth all things; for, though we grant that supposed Glass of the Trinity, which many Catholicks contend for, yet *Occham* will affirm, that 'tis but *Speculum voluntarium, non naturale*: And besides, *Videntes Deum non vident omnia in Deo*, is the plain conclusion of *Aquinas* himself; and as for any particular revelation, since it is not revealed to be the will of God, I think them to be too curious and bold, that affirm it for an absolute position; because in their opinion it implyes no contradiction. Whatsoever the possibility be, *Tutius est hæc sine crimine ignorare, quàm cum discrimine perscrutari*, as he, in a like case. Rightly therefore to God, and to God alone, doth our Church fitly pray in her Liturgy; *O God, to whom all hearts are open, all desires known, and from whom no secrets are hid, &c.*

1. part. Sum. 12. quæst. 8. art.

2. *Reas.* The second Reason why we are to pray onely unto God, is, because all *good things* which we can desire, are properly *in his power alone*, to dispose and bestow: *The earth is the Lords (and his alone) and the fulness thereof*, Psal. 24. ver. 1. And thus much the heathen Philosopher could discern, by the dim light of nature, writing (like a Divine) to his Pupil *Alexander*, Θεῶν τὰ πάντα (saith he), ἐξ οὗ καὶ διὰ οὗ ἐστὶν ἅπαντα, as if he had spoke in the Apostle's words, *Of him, and from him, and by him, are all things*, Rom. 11. ult. *Solus Deus liberalis, quia solus sua largitur*, saith my Author. And therefore, since *every good and perfect gift, comes down alone from the father of lights, let us ask onely of him that giveth to all men liberally*, saith St. *Jam. 1. cap. ver. 6.* All the acquittances given upon receipt of this Custome of prayer, are only given in God's name, and none besides; *I have heard* thee, *I will deliver thee &c.*

Lib. de mund.

3. *Reas.* The third Reason is, because God only *understands*

our

our wants, and the means to help us, better than we our ſelves; and, underſtanding them, is only able to do what he will for us, and will do for thoſe that ſhall call and rely upon him; ſo that theſe 3. Attributes are only really true of him, which one of the heathen (wiſer than the reſt) would needs have engraved on the breaſt of his ſuppoſed Deity, *Prudens*, *Potens*, *Miſericors*: So that his poor ſuppliant's Poeſy, may be that ſpeech of *Abraham* to his Son, (which *Maximilian* the Emperour afterward took for his Motto), *Deus providebit*; and therefore they need deſpair of nothing within the compaſs of divine power and wiſdom; for, in our greateſt ſtreights, when all humane help (in the eye of humane reaſon) ſeemes to fail, yet then can he finde a way to deliver his people: *Etiamſi fractus illabatur orbis*, *Though the earth be moved*, ſaith the Pſalmiſt, *and the mountains carried into the depth of the ſea*, yet then is God a *very preſent help in trouble*, Pſal. 46. ver. 1. 2. *Ad liberandum paratus*, *& potentiâ invictâ inſtructus*, ſaith one upon the place; making man's Extremity, many times, the object of his Opportunity. *Calv. in Loc.*

The laſt and main Reaſon, why we are to call onely upon God, is, becauſe that prayer being a *Divine Worſhip*, is due onely to a *Divine Power*: as we muſt render unto *Cæſar* the things that are *Cæſar's*, ſo unto God, the things that are God's; *Give unto the Lord* ſaith the Pſalmiſt, *the honour due unto his name*, *Pſ.* 29. 2. For if we give the worſhip to any *creature*, which onely (of right) belongs to the *Creator*, we fairly rob God of his honour, and in effect deny his very eſſence; *Is it not becauſe there is no God in Iſrael* (ſaith *Eliah* to the meſſengers of *Ahaziah*) *that ye go to enquire of Baalzebub the god of Ekron?* where, To enquire 4. *Reaſ.*

enquire of the God of *Eckron*, is, To deny the God of *Israel*, 2 *Reg.* 1. 3. God therefore, and he alone must be the sole object of our prayers, *Call upon Me, saith the Lord, &c.* And thus have I briefly shaken this first branch. Let me now, before I touch the next, gather up a little fruit, which falls from the same,

1. *Use.* And first, we may here taste to our great comfort, the infinite goodness and loving-kindness of God, who though he be the great Lord, and Emperor of the whole World, yet thus kindly invites, even his meanest Subjects, to come and call upon him, τίς ἂν θαυμάζοι τὴν τοῦ Θεοῦ φιλανθρωπίαν, ποτέ τινα τιμᾶν ἀνθρώπους χαριζόμενος, οἵτε ἢ σφόδρα ἀξιόσας, ἢ ὁμιλίας τῆς ἑαυτοῦ; Who can chuse but admire the wonderful favour, and grace of God, which he shews unto graceless men? that he should design to honour them so far, as to vouchsafe them his free conference, and familiar converse: An honour ὑπὲρ τοὺς ἀγγέλους ὑπερῳκοδομημένην, which exceeds that of the Angels; for, they are said to cover their *faces*, and their *feet*, when they serve at the high Altar of God, *Isai.* 6. *v.* 2. whereas *Moses* spake face to face to Him, *as a friend speaketh with a friend*, *Exod.* 33. *v.* 11. 'Tis *magnum miraculum*, that the poor contemned Christian should have such a Royal Privileg, as by prayer thus boldly and familiarly to speak to his Soveraign. The *Persian* Monarch was not so easie of access: for no man was to come into his presence, unsent for, upon pain of death; yea, I think there is scarce any earthly Prince that keeps a Court so open, as to give admittance to all comers of inferiour rank; yet *Bucholcerus* relates of *Rodolphus* the Count of *Habspurge*, that when he was elected Emperor, he gave this courteous command to his Guard, *Date, obsecro, hominibus me accedendi locum & facultatem, non enim ideò ad Imperium evectus sum, ut hominibus in arcâ præcludar*;

Chron. *p.* 391.

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This was a gracious ſpeech for an Emperour; but much more gracious is the King of Heaven, Who not only without controul, admits all to come into his Preſence-Chamber, and freely grants their requeſts; but (which is beyond compare) He invites them here to come, delights in their Petitions, and promiſeth a happy welcome; quite contrary to the courſe of worldly men, who are ſo far from bidding men ask them alms, that they will hardly give men alms when they do ask, when-as he bids us *ask*, and we ſhall *receive*, *Mat.* 7.7.

Is prayer a religious worſhip, to be tendered to none leſs than a God? then in all thy prayers and petitions, thy troubles and afflictions, call only upon him: As for our Adverſaries who are not only *Papicolæ*, but *Sancticolæ*, they have their particular Patrons to fly unto in their ſeveral troubles, as to St. *Roch*, for the Plague; to St. *Leonard*, in Captivity; to St. *Nicolas* in diſtreſs at ſea; to the *Virgin Mary* in Child-birth; with a whole Catalogue of the like: for which, they have neither precept, nor promiſe, nor practice, in all the Scripture; becauſe indeed, it is both derogatory to the Majeſty of God, and prejudicial to Chriſt. 2. *Uſe.*

Firſt, *derogatory to God*, becauſe him only muſt we worſhip, *Mat.* 4. *ver.* 10. And in him onely we are to believe, and therefore to him only to pray, as the Apoſtle reaſons, *Rom.* 10.13. *Idem eſt fingere multos deos, & Sanctos mortuos invocare*, ſaith the *Phœnix* of Germany, *Melanchthon:* To worſhip *old Saints*, is to make *new Deities*; and to pray to *dead men*, to diſhonour the *Living God.* 1.

2. *'Tis prejudicial to Chriſt*, who is not *Mediator mediatus, dimidiatus*, but the *onely* Mediator; and that not onely of *ſalvation* and redemption. 1 *Tim.* 2. 5. But alſo of *interceſſion*, *Rom.* 8. 34. *Heb.* 7. 25. He is 2.

the onely Maſter-of-Requeſts in the Court of heaven, the onely Porter to let in our prayers to the preſence
1 *Joh.* 2. 1. of God, the only Advocate to make known our ſute and plead our cauſe. The King of heaven hath no other Favorite to ſpeak for his poor ſubjects, but Chriſt his only Son; the Judg of the whole world calls none to the barr, to plead before his Mercy-ſeat, but Him that ſhall be Judg of quick and dead: In a word, he accepts of no ſacrifices of prayer, but ſuch as are offered by Chriſt,
Levit. 11. 5. our High Prieſt, who mingles incenſe with them, and
Rev. 8. 3. ſo makes them ſweet and acceptable to God. If any other be deputed his Subſtitute, let us ſee his Patent out of the Written word, ſealed by the Spirit of Truth, and it ſufficeth; In the mean time, Call onely upon God, *Call upon me, &c.* ſaith the Lord, *in the time, &c.* And that leads me to the ſecond Particular in the firſt general part, *viz.* the *Act*, to be exerciſed about this *Object*; *Invocation*, or Prayer it ſelf.

2. *Part.* And here, though I have a world of matter, yet the whole Sphear of it ſhall move on theſe two Poles.

1. *Quid ſit Oratio?* What the nature of this *act* of of Prayer is.

2. *Ratio Orationis*, The reaſon to enforce it.

1. Not to loſe my way before I ſet forth, I muſt begin with the firſt, becauſe ἀρχὴ σωτηρίας ἐπιγνῶσις, ſaith the Philoſopher, The beginning of a diſcourſe muſt caſt anchor in a Definition: which, out of many, may be this, in brief, *viz. Prayer is a religious expreſſion of our lawful deſires to God, in the name of Chriſt*; which, for the more diſtinct knowledg, is diſtinguiſh'd by *St. Paul*, (as Divines interpret that place) into four parts; the firſt whereof is, ἀφὴ, Deprecation, for the averſion of evil; the ſecond αἴτησις, Petition, for the obtaining of good; the third ἔντευξις, Interpellation, or interceſſion for others,

ethers, and the laſt, εὐχαριστία, Thankſgiving for all bleſſings, either poſitive or privative. Now every one of theſe, may be likewiſe threefold, *Mental*, *Vocal*, or *Real*. *Mental*, is like the Heart it ſelf, that is *primum vivens*, and gives life to the reſt, and hath the ſtrongeſt voice, though it ſays leaſt, as was ſeen in *Hannah*, 1 *Sam.* 1. 13. and in *Moſes Exod.* 14. 15. who is ſaid to cry unto the Lord, when he ſpake never a word. Rightly therefore is Prayer defined διάβασις τοῦ νοῦ εἰς τὸν θεὸν, ἢ ὁμιλία τῆς ψυχῆς πρὸς τὸν θεὸν, The aſcention of the Mind, and the Collocution of the ſpiritual Soul with her Maker. About the Collocution of Angels, agree moſt of them in this, that one Angel ſpeaks to another, *Cum conceptum ſuum ordinat ad hoc* (ſaith *Aquinas*) *ut alteri innoteſcat, per propriam voluntatem*, When he wills and deſires, that that conceit which he hath fram'd in his own underſtanding, ſhould be manifeſted to another Angel and to God; and this, ſay they, is enough for the expreſſion of it: So the ſpirit of Man, agreeing in ſubſtance with the nature of Angels, having a deſire in his Will, that God ſhould know that Petition which his underſtanding conceives, doth more truly pray, though he ſpeak not, than he that ſpeaks, and prays not thus in his heart; for God is not only *vocis, ſed cordis ſpectator, & auditor*, or, if you will have it in *Luther*'s conceit, *Deus non ſolum exaudit, preces Indicativas, ſed Optativas*, the Lord hears not only our Words, but our Wiſhes; the very deſires of the *Poor*, *Pſal.* 10. 17. For, being a *Spirit*, he accepts cheifly of ſpiritual ſervice, *Joh.* 4. 24. 1. *part. Sum. q.* 107. *Art.* 2.

But this kind is peculiar alone (though not alwayes to be uſed) in private prayer, *quæ offertur à ſingulari perſonâ*, and that in *ſecret*, *Mat.* 6. 6. for I account that prayer Publick, which is perform'd by one in the perſon of many, though it be in a private place, or family;

but yet far different from that which is ſolemnly perform'd by a publick perſon, in a publick place. Mental prayer will not ſerve the turn in ſuch Vocal ſervice:
Mat. 12.36. but *out of the abundance of the heart the mouth* muſt *ſpeak*; and when the mind hath been *inditing* of a *good*
Pſal. 45. 1. *matter*, *the tongue* muſt be *the pen of a ready writer*, and that for theſe three reaſons, ſaith *Aquinas*.

1. *Ad excitandam internam devotionem*; to ſtir up and blow the coals of zeal in our ſelves, and others. Open lips promote and advance open worſhip.

2. *Ad redditionem externi debiti*; that the Body may be exerciſed in this religious duty as well as the
Jac. 3. 9. Soul; as we muſt bleſs God with our heart, ſo likewiſe with our tongue: for to him, not onely a *contrite ſpirit*, *Pſal.* 51. 17. but even the *calves of our lips* are an acceptable ſacrifice, *Hoſ.* 14.2.

3. *Ad demonſtrandam redundantiam affectionis*; as a ſtream to expreſs the overflowing affection of the Soul, according to that of the Pſalmiſt, *My heart was hot*
Pſal. 39. 4. *within me*, *and at laſt I ſpake with my tongue*; and again, *my heart was glad*, (*& exultavit lingua*) my glory rejoyced, *Pſal.* 16. 10.

But beſides theſe, there may be a third ſort of prayer, which I call'd *Reall*, *viz.* when a man can do no
Iſai. 38. 14. more than chatter with *Hezekiah*, perhaps not ſo much with holy *David*, whoſe ſpirit was ſo troubled, that his ſpeech failed him, *Pſal.* 77. 4. And when the poor o'rewhelmed Soul becomes thus tongue-tied, yet then every outward member doth ſupply the office, and becomes a tongue to call for help; his bended knees, his hands and eyes lifted up, they all ſpeak what he would have, though he ſay nothing; but above all, his tears, they cry aloud. There is *the voice of weeping*, *Pſal.* 68. *Iſai.* 65. 10. *Lacrymæ pondera vocis habent*, eſpecially being

being accompanied with thoſe *groans of the ſpirit*, that cannot be expreſt, *Rom.* 8. 26. To conclude therefore this point, Call upon the Lord with thy *voice*, *Pſ.* 142. 1. if not by continued ſeries of words, yet at leaſt by ſome ſhort ejaculations; but, if words will not come, ſigh; for the Lord hears the *ſighing of his priſoners*, Pſal. 79. 11. and if thou canſt not ſigh, yet breathe, God hath an ear for that, *Lam.* 3. 56. And all this, becauſe 'tis here the Command of God, which tranſmits me to the ſecond Pole, which was *Ratio orationis*, the reaſon why we muſt pray; and that firſt, I ſay, becauſe 'tis his command, *Call upon Me, ſaith the Lord, &c.*

The reaſons to enforce the duty of Prayer may be drawn from a threefold head, 1. *Ex parte Dei*, 2. *Ex parte Noſtrî*, 3. *Ex parte ipſius Orationis.*

Firſt, *Ex parte Dei*; and that firſt *ratione Præcepti:* 1.
Prayer is not a bare Evangelical Counſel, or matter of indifferency (which opinion ſome attribute to *Pelagius*) but an abſolute precept, and therefore neceſſary: for, God doth not ſay here, if you chance to fall either among other of my Servants, or in ſome zealous fit of your own, to call upon me; nor yet, if you pleaſe at your beſt leiſure, when you have nothing elſe to do, to call upon me (though many come ſhort of this:) but I abſolutely command you to give me this honour due unto my Name, and therefore 'tis your duty to fulfil my will; *Call upon me, &c.* Now a loyal Subject will be ſure to perform the command of his Prince, eſpecially if thereby he may gain the King's favour, or any hope of preferment; *Et jubente Imperatore, faciemus; mandatum verò Creatoris negligemus?* ye know whoſe argument it was. Certainly if we caſt this Command of God behind our backs, we ſhall purchaſe the King of Kings his high diſpleaſure, and ſo gain no preferment in

Muſcul. in Loc.

Auguſt.

in the Court of Heaven: and, beſides the privation of his love, we ſhall bring upon us the poſition of his wrath; and he that will not *pray* unto God, becauſe he commands it, the Devil ſhall at laſt make a *prey* of him, becauſe he neglects it.

2. *Reaſ.* The ſecond Reaſon in reſpect of God, is, becauſe the humble deportment of his poor ſuppliants, conduceth much to the advancement of God's glory; eſpecially *quoad homines*; that others ſeeing the ſame, might glorify their Father which is in heaven: for glory, according to the School, is not a bare worth, or excellency in it's own ſelf (for that a man may have, and yet be without glory) *ſed teſtimonium Excellentiæ, & manifeſtationem importat*, ſaith *Aquinas*; 'tis a ſhewing forth of that excellency unto others: Wherefore 'tis a great expreſſion of God's glory, in reſpect of men, that the whole world, yea the Potentates thereof, are his poor beggers. For, as it was the very heighth of created glory, which was given to *Charles* the 6th. of *France*, to have all his ſubjects proſtrate upon their knees round about him, whiles himſelf in the midſt of them, was alone mounted on his horſe; ſo, I think, there is no one act of divine worſhip, whereby God's glory is more fully expreſt, than to behold his ſervants, all proſtrate with reverence, at the footſtool of his mercy, and putting up their petitions to him; whiles he alone ſits mounted on his Throne of Majeſty, decked with glory as with a garment. Yea, as if prayer were all the duty, and ſervice which God required of man in his houſe of glory [*the Church*], he chriſtens the Church after the ſame name, My houſe (ſaith he) ſhall be called the *houſe of prayer*; and therefore, from the uſe thereof, the Antients were wont to call their Temples, *Oratoria*. I compare not here the publick

Iſai. 67. *Encan. Loc. com.* 35. *q.* 24.

prayers

prayers of the Church, with Preaching, or other ſpiritual excerciſes. Needleſs queries and compariſons amongſt Equalls, prove many times odious; and ſett things more at variance, by ſetting them too near together; yet this I may, with ſafety, and without fear of ſcandal, ſay, That I deſire ever, that Prayer, and Preaching, may be like the flower, and the ſeed, that preſerve and continue each other; the flower bringing forth the ſeed; and the ſeed ſown, begetting a new flower: I mean, that as the Pulpit muſt not eat up the Desk, ſo neither muſt the Service, devour the Sermon: for, theſe two ought not to be like thoſe two Mirtle-trees, that grew before the Temple of *Romulus*, that ſtill, when one flouriſhed, the other withered; as if they were like two buckets in a Well, or two contrary poynts in a Sphear, that the pulling up of one, ſhould be the putting down of the other; I think that proportion of time, to be very exemplary, which the *Jews* allotted to theſe two Duties, in *Nehem.* 9. 3. where ye may ſee, they ſpent as much time, in confeſſing and worſhipping the Lord their God, as they did in reading the Book of the Law. *Biſhop Latimer* preaching at *Stamford*, would needs have the Service don, though the daies were ſhort; for 'tis not fit to ſhorten one, to lengthen out the other: and they that in either, go about to do ſo, though all the world knew, that they be extremly oppoſite, yet 'tis to be doubted that they agree both in this, *viz.* to eſtimate both Preaching, and Prayer, rather by length and tale than by virtue and weight. But not to digreſs, I preſs ſtill the concluſion, that prayer is no way to be ſhoulder'd out, leſt we rob the Church of her grace, and God of his glory, and that for a third reaſon, *viz.* Becauſe, *God* 3. *Reaſ.*

our

our *heavenly Father*, is wonderfully delighted to ſee his Children come, and *ask* him *bleſſing*: no preſents are more welcom to him, than their petitions, which (in this Pſalm) he prefers before all other ſacrifices whatſoever; The prayers of the Saints, are his Muſick and Perfume, *Rev.*5.8. and that very ſweet and pleaſant too; *Let me hear thy voice* (ſaith Chriſt to his Spouſe) *for it is ſweet*, *Cant.*2.14. Where 'tis worth our obſervation, that he becoms a Suitor unto us, that we would be Suitors unto Him, who profeſſeth himſelf to be ſo taken with prayer, that he loves the very picture of it, for he hears the very beaſts when they call; and ſinful men, when they Cry; and is loth to have a prayer loſt, when it will not take effect, *Pray not for this people*, ſaith God to *Jeremy*, *for I will not hear*, *Jer.* 7. 16.

4. *Reaſ.* In the laſt place, let me add this one reaſon more, why God would have us call upon him? and that is, That in all things we might acknowledg his Soveraignty, and our Dependence; for though he need none of our prayers, yea though he know our wants before we aſk, and intends to give us thoſe things that are needful; yet his will is, that he will have his children aſk for them, to exerciſe their obedience, and to acknowledg in what tenure they hold all thoſe gifts which the Lord beſtows upon them. Liberal bounty in God, muſt not be an argument of ſecurity and negligence in man; but our induſtry muſt ever go along with, and ſerve the good pleaſure of God; for his promiſes are hypothetical, upon the performance of ſome condition in us, and therefore he, that deſires to be made partaker of the promiſe, and obtain his intended end, muſt uſe the preſcribed means; there muſt be a *Quærite regnum*, go before a *Poſſidete regnum*; ζητησις before a ευρεσις, a ſeeking before a finding, and

Mat. 6. 8. *Iſai.* 65. 24.

Molin. contra Arm. pag. 192.

and a calling: before a deliverance, *Call upon me*, ſaith the Lord, and *I will deliver thee*, but without calling no deliverance.

Secondly, The reaſons in reſpect of *Our ſelves*, may be drawn, firſt, from our perpetual want and need; for thus the Heathen could argue, ἰηχιῶτι, πάντα δὶ θεῶν χρατέοντ' ἀνθρώπων. Pray, ſaith he; why? becauſe all ſtand in need of God's aſſiſtance and help; for as we are all born naked, in reſpect of body, ſo likewiſe in reſpect of ſoul; without any habit either intellectual or moral, even, *ſicut raſa tabula*, yea, like the very *Chaos* ---- *omnis lucis egens*, even very *darkneſs*, as the Apoſtle ſpeaks; *dead* in reſpect of ſpirituals, and *lame* in reſpect of naturals; poor ſilly Cripples, not able to help our ſelves, the very Spital of diſeaſes, and the Map of miſery; aud therefore we have need to pray with holy *David*, that God would be merciful to us, being *poor and in miſery*, that he would turn unto us, being *deſolate and afflicted*, and help us in the time of need. 1ſt. 2. *Hom. Odyſ.* *Pſal.* 86. 1. *Pſal.* 25. 16, 17.

We ought to pray, to exerciſe our faith, our hope, and obedience, with the reſt of God's Graces in us, and to teſtifie that they are not dead but lively; For, as Phyſitians ſay, that *Indicium cordis, ſit per brachium*, The life in the Heart, is ſeen by the Pulſe in the arm; ſo it may be ſaid, that the life of grace in the ſoul is diſcern'd by the lifting up of the hand in prayer [which St. *Chryſoſtom* calls νεῦρον τῆς ψυχῆς, the very nerve and ſinew of the Soul, whereby it moves in the courſe of piety]. For as that Child which never cries, is accounted for ſtill-born, (and ſo according to our Law, hath no title to any inheritance): ſo it may be doubted, that that Soul which never cries unto God by prayer, had never any title to any heavenly inheritance, but is accounted dead, ψυχὴ μὴ κινοῦσα ἑαυτὴν εἰς προσευχὴν ποσὶ δῆ νεκρά ἐστι, ſaith 2ly. *Hom.* 86. *Ibid. Hom.* 67.

ſaith the ſame Author; That Soul which hath no motion to pray, is but corrupt and dead. And 'tis one of the marks of the wicked, that they *call not upon God*, *Pſal.* 14. 4.

3ly. We muſt pray, that we may get acquaintance with
Job. 22. 21. God, and keep it being gotten; for it is with him, as it is with an earthly friend; diſreſpect and careleſs neglect of wonted viſits, and diſcourſe, is the ready way to loſe him; and therefore the Scripture ſaith of them that are ſtrangers unto God, that they *call not upon his name*, *Pſal.* 79. 6. And to ſuch he will ſay at the laſt day; *I know you not*, *Depart from me*, *ye workers of iniquity*, *Luc.* 13. 27.

4ly. We are to pray in imitation of all the Saints of God, but eſpecially of Chriſt himſelf, who in moral actions is both *exemplum regulans & provocans*; and there-
Mat. 6. 9. fore he hath taught us to pray, not only by precept, but alſo by practice: for we have him once praying in a *ſolitary place*, *Mar.* 1. 35. we find him twice praying in a *Mountain*, *Mar.* 6. 46. *Luke* 9. 28. and we have him three times praying in the *Garden*, *Mat.* 26. 44. and the third time ſaying the ſame words ('twas a ſet form) and if Chriſt prayed in the ſame words, I hope 'tis lawful for us to do ſo too.

5ly. Laſtly, The Motives to this duty, in reſpect of pray-
2. *Mot.* er it ſelf, may be taken; 1. from the *power and efficacy* that it hath, both for the obtaining and keeping of good things: 2ly. for the preventing and removal of evil, it being the *Key* that opens the gate of mercy, and ſhuts up the treaſures of wrath; ſo that *Juſtus Jonas* his ſpeech of *Luther*'s power in prayer, may be well interpreted, *Iſte vir potuit* (ſaith he) *quicquid voluit*; as if (like *Jacob*) he could have power over the Angel, and prevail, by weeping and making ſupplication

tion unto him, *Hoſ.* 12. 4. But of this more at large in the ſecond general part of the Text, where we ſhall ſee, how by virtue of God's promiſe it is able to work our deliverance; In the mean time let me cloſe it up with this ſhort adviſe; That whatſoever occaſions we have we ſhould ſtill make prayer *Clavem diei & Seram noctis*; they Key to open the joyes of the day, and the Lock to lock out the dangers of the night.

Laſt Mot. And ſo I come to the laſt motive, which may be taken from the facility of the duty, that 'tis onely to ask, and have, and what more eaſie than this? for we uſe to ſay, that he can do but little, that cannot ask for that he wants; and yet this is all that God requires: he profeſſeth in this Pſalm, v. 13. that *he deſires no ſacrifices*, or burnt-offerings, with the fleſh of Bulls, or the blood of Goats; he asks not for the Gold of *Arabia*, or the Treaſures of *Egypt*, neither calls he for *Mich.* 6. 7. thouſands of Rams, or ten thouſands of Rivers of Oyl: for then poor *Lazarus* might think himſelf excluded; but to ask, the pooreſt Beggar may do, as well as the greateſt *Dives* in the world; for the King of Heaven is not like the *Grand Turk*, who gives audience to no Ambaſſadour without ſome rich Preſent, ſent before to prepare his way; for his poor Clients may have their cauſe heard without any fee, or bribe, and may ſue in the Star-chamber of Heaven, *in forma pauperis*, and have a ſpeedy iſſue of their Suit, without any charges or pains, ſave onely to ask; *aſcendit oratio, & deſcendit miſericordia*; let but their prayers aſcend up unto God, and his mercy ſhall deſcend down upon them; To ſuch therefore, as neglect this duty, I may ſay, as *Naaman*'s Servants ſaid unto their Maſter, *What if the* 2 *Reg.* 4. 13. *Lord had commanded thee ſome hard thing, would'ſt thou not have done it?* how much rather, ſince he com-

mands thee ſo eaſie a thing, as onely to *waſh and be clean*, as onely to *ask and have?* Certainly, if men did verily believe a Heaven, or rightly know the value of ſpiritual grace, and true temporal bleſſings, they would without all doubt ſue and petition for them; for 'tis but a ſmall thing we ſay, that is not worth the asking; and 'tis but a ſmall thing, that men in theſe dayes, will give for asking; and therefore it argues that thoſe men think the aſſiſtance of God to be to no purpoſe, and his bleſſings to be little worth, that will not do ſo much as
Mat. 7. 7. ask for them; *Ask*, ſaith our Saviour, *and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you*; and this we ought to doe, at all times,
1 *Theſ.* 5. 13. *Pray continually*, ſaith the Apoſtle, but eſpecially in the time of trouble, in the day of tribulation: And that's the laſt particular in the precept for prayer, *viz.* the time moſt fitting for it, *in the time of trouble, Call upon me* (ſaith God) *in the time of trouble, &c.*

3. *Part.* *Albumaſar*, the great Aſtronomer, that gave too much credit to his Art, thought that the Heavens afforded ſo propitious a conſtellation, that if a man could but pray in it, he ſhould be ſure to be heard. Though I am ſure he could not ſee that in the Stars; yet we may ſee here in the Text, a time of God's own appointing, moſt opportune and propitious for prayer to be made in, *viz.*
Job. 5. 1. *In the time of trouble.* But *Job* tells us, that man is born to trouble, and all his dayes are full of miſery; *Paſcimur hîc & patimur*, our whole life is but *miſeriarum mundus*; at the beſt but a τραγικωμῳδία, a Tragick-Comedy, or a Comick-Tragedy; ſo that every day hath evil ſufficient to miniſter trouble; and ſo by conſequence, occaſion of prayer: But ſlight and ordinary occaſions, we uſe to ſay, do not much trouble us; and therefore the Text, though it do not exclude thoſe, yet it chiefly intends

intends ſome heavy croſs and calamity, ſome fearful judgment, that either hangs (like the Sword of *Damocles*,) by one hair over our heads, or is already fallen down upon us : *tempore rerum adverſarum*, ſo *Caſtalio* reads the words; *in die anguſtiæ*, ſo another; ἐν ἡμέρᾳ θλίψεως, ſo the *Septuagint*; as if a man were preſt, and almoſt oppreſt with diſtreſs; *in die tribulationis*, ſo St. *Hierom*; *& tribulatio derivatur à tribula*, in the derivation of St. *Auguſtin*, as if a man were threſht with the Flail of God's heavy diſpleaſure, when the floods of affliction are like to drown us, (as the Pſalmiſt ſpeaks) and the deep waters like to ſwallow us up; then 'tis *high* time to pour out our prayers, and to cry unto the Lord with *David*, *De profundis &c. Out of the depths have I cried unto thee*, Pſal. 130. 1. (*i. e.*) *in gravibus afflictionibus*, ſaith *Muſculus*; out of the depth of miſery, we ſhould cry unto God for the depth of his mercy. From which twofold explication of the words, we have theſe two Leſſons. *Pſal.* 69. *v.* 15, 16.

Firſt, That prayer is to be performed, not onely in the time of calamity; but that time which we call proſperity, calls likewiſe for it; ſince every day (in ſome ſenſe) is ſubject to trouble; many indeed will run and cry, like children, as long as they feel the ſmart of the rod; but, like Childrens *Tops*, will neither ſtand nor go in the way of piety, if they be not *ſcourged*; for they onely move in prayer like wheels of a Clock, no longer than ſome weight pulls them down, or ſome heavy croſs, preſſeth hard upon them; *Ephraim and Manaſſes* (*i. e.* as they are interpreted, *Abundance, and Forgetfulneſs*) are two brothers, and commonly go together : but as we muſt love God for himſelf, ſo muſt we call upon him out of love, and not onely by conſtraint; for God will not be well pleaſed with ſuch an 1.

an anſwer, as rogueing beggers uſe to give unto us. *Truly they never ask'd us any thing before, and were it not for need, they would not trouble us now, neither will they trouble us any more afterward*; Alaſs poor ſouls, we ſtand in continual need, and are taught to pray for our dayly bread; and therefore the Sunſhine of proſperity, muſt not make us caſt off that cloak, and habit of prayer, which the cold bluſtring wind of affliction made us put on; But at all times, we muſt call, upon God, though eſpecially in the day of tribulation, in the time of any heavy Croſs, or calamity, either fear'd or felt, (as he commands here) *in the time of trouble*, which is the ſecond leſſon that the Text cheifly aimes at, when it bids us, Call upon God *in the time of trouble.*

2. But this leſſon, (may ſome ſay) needs no exhortation, or reaſon to urge it: ſharp ſawce will of it ſelf make us have a ſtomack to this diſh, *Nec melior orandi magiſter quàm neceſſitas*, ſaith *Luther*, Need is not only the handmaid to devotion, but the Miſtreſs and Maker of it, *Lord in trouble they viſited thee, they powred out a prayer when thy Chaſtning was upon them*, Iſaaih. 26. 16. They aſſemble themſelves *for Corn, and for Oyle, Hoſ.* 7. 14. Indeed this holde true ἐν εἰ πάνυ, but yet want (ſometimes) makes men ſteal, rather than they'l beg releife; and become deſperate, and take any courſe, rather than thei'l buckle and crouch, when they are hardly put to't; and therefore this precept is not in vain, to call upon the Lord in the time of trouble: for there are ſome, I ſay ſome, becauſe there are others, whom proſperity makes rather worſe than better; but ſome I ſay, as long as the riſeing-Sun of God's bleſſings, ſhines upon them, and warms them, as long as they can cocker their Genius, and live free

free to all worldly delights, they will play the hypocrites, and temporize with the beſt, make as fair a ſhew of devotion and zeal, as the ſoundeſt Chriſtian in the world: But if the ſtream of God's favour be once diverted, if fortune once become retrograde, and they in danger of perſecution, or under the burthen of ſome heavy affliction; how will they ſhrink (as we ſay) in the wetting, caſt away prayer that ſhould ſupport them, and fall to diſtruſt and murmur, as the *Iſraelites* did, when they had loſt the *Onyons* and garlick of *Egypt*, and were in a little want in the wilderneſs, *Num.* 11? yea, ſometimes, they'l run away from God, & fly to other unlawful means, even to the Devil himſelf, as *Saul* did to the *Witch of Endor*, when his heart trembled to ſee the hoſt of the *Philiſtines*, 1 *Sam.* 28. *v.* 5. *& us.* Such as theſe, are like the herb *Bazil*, which a Cittizen of *Genoa* (walking in his Garden) ſhew'd to the *Duke of Millain's* Embaſſador, who gently ſtroke-ing it, ſmelt thence a ſweet ſavour, but wringing & cruſhing it hard, as unſavory and ſtinking a ſmell; ſo theſe, as long as God ſtrokes them gently on the head, with his hand of favour, and loving-kindneſs, they will perhaps ſend forth an external ſavour of devout prayer, and formal obedience: but, let him ſtrike them with his fiſt, or cruſh them ſomewhat hardly, with a little diſtreſs; and then the ſparks of rebellious murmurings, will fly out of their corrupt nature, like ſparks out of a flint ſtone, ſtruck againſt a Steel. It ſeems the Devil had ſeen the experience of this temptation, elſe he would never have choſen it, to have tempted *Job* withall: *Doth Job* (ſaith he) *ſerve God for nought?* alas, he's hedg'd about, the works of his hands are bleſt, and his ſubſtance is increas'd, 'tis no marveil that he ſerves God, and calls upon him, but ſaith

Heyl. Micr. *p.* 225.

Satan

Satan to God, *Do but put forth thy hand now, and touch all that he hath, and he'l curſe thee to thy face*, Job. 1. 10. 11, and we may read there, in the enſuing ſtory, how ſtrongly *Job* was tempted with it. And the prophet *David's* feet had well nigh ſlipt upon the ſame ground, had he not gone into the Sanctuary of God, *Pſal.* 73.16. How neceſſary, then, is it to go to God by prayer, and to caſt the Anchor of our hope, firmly on him, who alone is *Caput bonæ ſpei*, and ſo firm a Rock, that if we be fixt upon him, we need not fear the violence of a thouſand billows. Let want therefore and woe, make our devotion, like a fire in a Cold wind, and, by an *antiperiſtaſis*, to be more enflam'd, and more ardently and zealouſly to call upon God in the time of trouble. Now croſſes and troubles are either; 1. *general* upon others, that are members of the ſame myſtical body with us; or, 2. *particular*, upon our own perſons: The time of both, is moſt opportune to call upon God in.

1. Firſt, in troubles *general* upon others; and that, 1. For their deliverance, 2. For our own preſervation: firſt, for their deliverance, *ut ſolvantur*, *vel ſalventur*, that they may be either loos'd from their croſſes, or not loſt, but ſaved in them. For *this* is more acceptable to God, ſpringing out of Charity to others, than *that* for our ſelves proceeding only out of private neceſſity. I ſay out of love and ſympathy to our bretheren: for the members of the ſame body, ought to help and relieve each others. And the natural members uſe to do ſo; *Curvatur ſpina dorſi, ut quæratur ſpina quæ hæſit in planta*, ſaith St. *Auguſt.* wittily; and if one member ſuffer, all the members ſuffer with it, ſaith the Apoſtle, 1 *Cor.* 12. 27. Shall *Scaliger* melt into tears, when he readd the death of *Socrates* and *Plato*; and

In Pſal. 31.

Amaſis

Amaſis his eyes run a water to ſee his friend in miſery? and ſhall not we ſhed a tear, or ſpend a prayer for our diſtreſſed brethren? Let the Apoſtle conclude this; *Pray one for another, that ye may be healed*, Jam. 5. 16.

Secondly, we ought to pray in the time of *general*, and common calamity, for our own preſervation, That God would *cover* us under the *ſhadow of his wings*, and be our hiding-place in the time of trouble, till the tyranny be over-paſs'd; for when the judgments of God ſhall be ſhot round about us, like the *arrows* of *Jonathan*, round about *David*, 'tis then our beſt and moſt religious policy, to deſire of God, that he would be our *Shield* and *Buckler*, leſt ſome light upon us; if God's deſtroying Angel, ſome peſtilent or killing Diſeaſe, ſhould be riding of his *Circuit* in our parts, to execute *Maleſactors*, and be like to keep his *Aſſizes* amongſt us, who deſerve death, as much as any other; I know no better way to eſcape, than, by humble *petition*, to get a pardon from the King of Heaven, that may ſtay the Sword of Juſtice; to beg of him, that he would grant us a *Protection*, that none of his cruel *Serjeants* may arreſt us with a *Habeas corpus*, till, through the mediation of our beſt Friend's, our Saviour's merits, we can make eeven our accounts with our Lord and Maſter. Thus ought we to ſtand in the gap, to turn away the wrath of the Lord by ſupplication and prayer, as we read that *Moſes* did, in *Numb.* 14. 20. And thus briefly of general and common calamities, as they concern both our Brethren and our Selves. 2.

Secondly, a word alſo of *particular*, inflicted upon our own perſons, and they likewiſe twofold,

1. *Internal and Spiritual.*
2. *External and corporal.*

The firſt are in the Soul, and Conſcience for ſin, which

Saint *Chryſoſtom*, upon my Text, calls the time of trouble, καὶ ἰσχὺν ἔσται ἀμαρτία πολλὴ, ἢ διάβολος πολλή. When our ſins, the weapons of death, aſſault the Soul; and the Devil the Enemy of our Salvation, layes ſiege, and batters it, to bring it to deſpair: this is a heavy affliction, a weighty burden, *too heavy* for a man (by his own ſtrength) *to bear*, as it is, *Pſal.* 38. 4.

This makes one ſick at the very heart, and to cry out (not as the *Sulamit*'s Son did) *My head, my head*; but *O my heart, O my ſoul!* This is a wolf in a man's own breaſt, that gnaws like hell; the pain whereof made *David* himſelf to roar; yea, Chriſt himſelf to cry, *O God, my God, why haſt thou forſaken me? A wounded ſpirit who can bear?* (ſaith the Wiſeman that made the queſtion, but gives no anſwer) *Prov.* 18. 4. Nature is not able to endure many fits of this: the very firſt will bring him even to hell's mouth; the ſorrows of hell, ſaith *David*, came upon me, *Pſal.* 18. 5. and what remedy did he uſe? ye may ſee it in the next verſe, *He cried unto the Lord, in his diſtreſs, and he heard him out of his holy Temple; his complaint entred into his ears*; when ſuch a ſtorm as this toſſes our brittle Bark, even to the danger of a Shipwrack, 'tis high time then to run to Chriſt, with open mouth, as the Diſciples did, and cry, *Help Lord, we periſh*; for of all helps, I may ſay of Prayer, in ſuch a time as this, as *David* did of *Goliah*'s Sword, *There is none like to that*; And therefore the Apoſtle reckoning up the weapons of the Spirit, brings in Prayer, in the laſt place, as that which buckles the whole armour together, and enables us to reſiſt the ſtrongeſt aſſaults, and the moſt fiery darts of the Devil, *Eph.* 6. Deſpair not then, O Chriſtian, for the Lord is gracious and merciful, and can deliver thy Soul from the *nethermoſt hell*, *Pſal.* 86. 13. For, what dark-

darkneſs is ſo great, which the Sun of his comfortable Mercy cannot enlighten? What ſoar or ſin ſo dangerous, which his balm cannot cure? If *Cain* had any ſin greater than could be forgiven, it was this, That *he thought, it could not be forgiven*; Be not therefore *caſt down, ô Chriſtian ſoul, neither be diſquieted within thee*; *put thy truſt in God*, and call upon him in the time of thy ſpiritual trouble, and he will deliver thee, *Call upon me, &c.* *Pſal* 42.

Laſtly, Art thou preſſed with the burden of any temporal calamity, which is the effect of ſin? Call upon God; Art thou ſick in body, and that unto death with *Hezekiah*? Prayer may get thee the term of thy life enlarg'd, and renew'd for a Leaſe of 15. years; Hath any virulent tongue blaſted thy name and credit? then with *David* give thy ſelf unto prayer, *Pſal.* 109.3. Have thy Enemies ſlain thy Children with the ſword? or the *Chaldeans* taken away thy Heards and Flocks? Is the Earth become as Iron, and the Heavens as Braſs? or, Is thy Corn ſmitten with the Mildew, ſo that there follows cleanneſs of teeth, and famine in the Land? whatſoever thy croſs or loſs be, thou haſt no ſurer refuge to eaſe, or extricate thy ſelf, than by taking the counſel of St. *James*, *Is any man afflicted* (ſaith he) *let him pray*; any man whatſoever, afflicted howſoever, (for both the Patient, and the Paſſion, are without any limitation) let him pray: The very brute Beaſts may teach thee thus much devotion; for the little Chicken (if frighted with the Kite) will cry, and run to the Hen for ſhelter; *the wild Aſs will bray, when ſhe wanteth graſs*; *and the Ox will low when he hath no fodder*, *Job* 6. 5. The *Lions* will *roar*, when they want their *prey*, and ſeek their meat from God, ſaith the Pſalmiſt, *Pſal.* 104. 21. And even the *young Ravens* do call upon *Jac.* 5. 13.

him for food, he feedeth the young Ravens that *call upon him, Pſal.* 147. 9. For though the voices of theſe unreaſonable creatures be accounted, among Logicians, *voces non-ſignificantes*; yet be they *voces naturæ ad Dominum clamantes*, they cry aloud in the ears of God, and he underſtandeth their requeſts.

That Man then is worſe than the brute Beaſts, that will not call for help, when he cannot help himſelf; that will not open his mouth unto God, when deſtruction and the grave open their mouth upon him. Inſtinct of nature hath imprinted ſo much Religion in the very Heathen; for, the unbelieving Mariners (that were wafting *Jonah* to *Tarſhiſh*, when they were in that ſudden and ſtrange tempeſt) *call'd every man upon his God*, *Jon.* 1. 5. and though rebellious *Jonah* were aſleep then in the ſides of the Ship, yet when he was in the Whale's belly, *he cried aloud unto the Lord his God*, *Jon.* 2. Want and extremity uſes to bring the ſtouteſt Rebels upon their knees: The ſtubborn *Iſraelites*, when they were *hungry and thirſty, and their ſoul fainted in them, then they cried unto the Lord in their trouble* (Pſal. 107. 5.) *and he delivered them out of their diſtreſs*; which Verſe, by an elegant *Epimone*, is inſerted four times in the ſame Pſalm: But, not to trouble you with infinite examples, which I might produce in this kind; look only upon holy *David* (who was a man of prayer) and ye ſhall find him very often calling upon the Lord in the time of trouble, *O be thou my help in trouble*, Pſal. 60. 11. *Hide not thy face from me, for I am in trouble*, Pſal. 69. I could here go on with a number of the like expreſſions, the moſt whereof end in a ſweet cloſe of deliverance; *I call'd upon the Lord in my trouble, and he heard me at large*, Pſal. 118. 6. *I cried unto the Lord in my diſtreſs, and he heard my voice*, Pſal.

Pſal. 18. 6. *I ſought the Lord, and he heard me; yea, he delivered me out of all my fear,* Pſal. 34. 4. *He preſerv'd me in trouble, and compaſs'd me about with ſongs of deliverance,* Pſal. 32. 8. Which is the ſecond general part of the Text, the promiſe of deliverance upon performance of the Precept, *Call upon me,* ſaith the Lord, *in the time, &c.* and I will deliver thee: But thus much which I have delivered, ſhall ſuffice at this time.

He Lord give a bleſſing to the ſeed of his Word, that it may take deep root downward, and bring forth fruit upward; And we beſeech thee, O Lord, favourably to hear the prayers of thy people, that we who are laden with iniquity, may be ſpeedily delivered by thy bounteous grace and mercy, through Jeſus Chriſt our onely Lord and Saviour; To Whom, with the Father, and Holy Spirit, be aſcribed all honour and glory, this Morning and for evermore,

A M E N.

THE

THE POWER of PRAYER EXECUTED.

SERMON XIV.

Pſalm 50. 15.

Call upon me, &c. And I will deliver thee.

AS the *Orator* ſpake of Peace; and *St. Bernard*, of the name of our Saviour; ſo may I of Deliverance, *Dulce Nomen*, the very name of it is honey to the mouth, muſick to the ear, and joy to the heart; שם הטוב, a ſweet word (as he ſaid of Mercy) eſpecially after a bitter day of tribulation, after a time of trouble: as a quiet Harbour after a tempeſtuous Storm; ſo a happy Deliverance after a heavy Affliction, is far more welcome than a ſecure Wafrage, or a continued Freedom: *Joſeph*'s Riſing-Sun of honour appear'd far more glorious, after he had lain in the dark Priſon; and *Job*'s plenty yielded a more pleaſing ſweetneſs, after he had ſat upon the ſtinking Dunghil; Contraries being ſet together, uſe to give a greater luſtre the one to the other.

Would any man then reap in *joy*, after he hath ſown in

in *tears*? would he fain taſte of the *ſweet bread* of life; or the freſh cup of ſalvation, after he hath eaten the *unleavened bread* of carefulneſs, or drunk the ſalt water of affliction? let him not be wanting to himſelf, and God will not be wanting to him, let him but *ask*, and he ſhall *have*. *Call &c.* ſaith the Lord, and *I will deliver thee.*

God, who is rich in mercy, and moſt free in all his actions (*Agens liberrimum*) hath notwithſtanding bound himſelf to poor miſerable man, by his own promiſe (as *Sampſon* was bound by his own hair) ſo that of a *Creditor*, he hath made himſelf a *Debtor*; and that which is his *gift*, may be ſaid in a manner to be *due*, if man perform the condition of the Bond, which is no more, than to demand, and to call for it: *Call upon me*, and I will be as good as my promiſe, *I will deliver thee.*

I well call Promiſe a *Bond*, becauſe ὑπόσχεσις, *promiſſio*, comes from ὑπέχω, *to hold*, or *bind*; in which bond of promiſe there are conſiderable theſe four Particulars.

1. The *Debtor*, or Perſon promiſing, *I*; the ſame I, that was to be called upon, even I the Lord.

2. The *Debt*, or Matter promiſed, Deliverance.

3. The *Date*, or Time of payment; not in the preſent, but in the future tenſe, *I will, &c.*

4. The *Condition* of the Obligation, upon performance whereof, the Bond ſtands in full ſtrength and vertue; and this is implied in the Copulative, *And*, (which is expreſt in the Greek, and our old Tranſlations, and is implyed in the new) that knits the Precept and the Promiſe together, *Call &c. I will &c.*

1. *Part.* Firſt, of the *Perſon* bound by promſe, *God himſelf:* That the Lord and giver of all, in whoſe debt every man deeply is, both for good received, and by ill committed, ſhould notwithſtanding (not by receiving any thing from

from us, but) freely by promiſe make himſelf a debtor unto us, who deſerve nothing at his hands, but deſtruction, is ſuch an expreſſion of his love, that it puts admiration it ſelf to a *non-plus*; *De hoc cùm dicitur, non poteſt dici*, as he ſaid of His Eſſence; for if we ſhould cry out, *O alitudo!* alas, High, is a word too low to expreſs the height of his love; the uſual line of the eye of Reaſon, is not able to look up unto it; if we ſhould cry then βαθος, *O the depth of the riches* of his mercy; alas, *depth* is a word too *ſhallow* to diſcover the bottomleſs abyſs of this loving-kindneſs. To look down too far into this Depth will turn the ſtrongeſt Brain, and dazle the acuteſt Eye of the quickeſt underſtanding; this (like the Ark) is to be adored afar off, not to be pryed into, for if any ſhould ask me a reaſon, What ſhould move God to theſe engaging promiſes? (as he enquired of *Alexander*'s ſtately Edifice, *Quare hæc Alexander?*) I can anſwer no otherwiſe than he did, *Quia voluit*; ---- *Non poſſum dicere Quare, Hoc tantum poſſum dicere---:* The reſolution of the queſtion, falls at laſt into his good pleaſure, onely becauſe he will.

Ambr.

Rom. 8. 37.

1. *Uſe.* Yet out of the depth of this Well of life, a diſtreſſed Soul (though like the Woman of *Samaria*, it have no Bucket) may (notwithſtanding) draw *ſtrong-water* of comfort to refreſh it ſelf in the time of need; for if God thus freely ſet open his treaſures of mercy, and give us his gracious promiſe, before we craved it; certainly he will not fail to fulfil the ſame, when we become ſuiters for it; the chief end of God's promiſes (they being of a middle nature between his Purpoſe and Performance) is indeed, To comfort his Children. For as *Jezabel*, though ſhe intended miſchief to *Elias*, and meant to execute it, yet could not ſatisfie her hatred, unleſs ſhe terribly threatned him in the mean time:

Robinſ. Eſſay. 3.

time: So God, on the contrary, though he purpoſeth good to his Children, and means to perform it; yet cannot ſatisfie his love, unleſs he make it known, and promiſe it to them before hand, to comfort them in the mean while: And therefore the Saints of God, when they have been in greateſt diſtreſs, and have had little left to ſuſtain and ſupport them, beſides his bare word; have notwithſtanding fled for comfort to the Promiſe of God, and preſt him with that; *Remember thy word unto thy Servant,* (ſaith holy *David*) *upon which thou haſt cauſed me to hope; for this is my comfort in my affliction,* Pſal. 119. 49, 50. Thus likewiſe *Moſes* (a devout Rhetorician) fetcht his laſt and ſtrongeſt argument, to prevail with God for *Iſrael*, and to divert his wrath, from this topick-place of his promiſe, *Remember, O Lord, Abraham, Iſaac, and Iſrael, to whom thou ſwareſt by thine own Self, that thou wouldeſt multiply their ſeed as the ſtars of heaven,* Exod. 32. 13. Now, as God is *dives promiſſis*, ſo is he rich alſo in performance, his word being a ſacred Oracle that never fails; *Apollo's Tripos*, or *Sybillæ folium*, are but meer lies, compared with this undoubted verity; *Heaven and earth ſhall paſs away, before one tittle of this ſhall fail,* Mar. 13. 31. Deut. 9. 27.

Wherefore in the ſecond place, this may ſerve to *ſtrengthen* and confirm our faith, when we begin to ſink (like *Peter*) in a ſea of troubles; for, where we have the promiſe of God, we need deſpair of nothing within the compaſs of divine power; God by his promiſe having bound over unto us, both his Power, and his Truth for ſure performance. *The teſtimony of the Lord is ſure,* ſaith the Pſalmiſt, *Pſal.* 19. 7. For, as his Eſſence is unchangeable, ſo his Word muſt needs be immutable, ἀμεταθετον, ἢ ἀμεταθετον, none can *change* his mind, *Mal.* 3. 6. neither can he *lye*, *Tit.* 1. 2. *nec falli, nec fallere poteſt,* 2. *Uſe.*

for *he is faithful that promiſeth*, ſaith the Apoſtle, *Heb.* 10.23. And if promiſe (according to the School) be of thoſe things *quæ ſunt in noſtra poteſtate, cum intentione agentis*; we need never queſtion the promiſe of God, who is both able and willing to fulfil the ſame. Man indeed hath crackt his credit, and broke ſo often, that his bare word, (his *Quod dixi, dixi,*) is worth but little in theſe dayes, without a *Noverint univerſi*; it muſt be a *Pilat's*, *Quod ſcripſi, ſcripſi*, that muſt go for currant. But God's *ſingle* Word is better than a double Bond; he ever juſtifying his ſaying by his act and deed, and making good his word by a faithful performance. Do not therefore diſhonour, or wrong the truth of the Almighty, by the leaſt diſtruſt. 'Tis the property of Kings (ſaid *Ageſilaus*) τὸ βεβαιοῦν τὸν ἁπαλὸν χαμαιόθεν, To perform that which they promiſe, onely with a nod of their head; and therfore in thy greateſt extremities thou maiſt rely ſtedfaſtly upon the ſure word of the King of Heaven, not only in hope, but even above and againſt hope, as faithful *Abraham* did, who *againſt hope* (as the Apoſtle ſpeaks) *believed in hope*, *Rom.* 4. 18. Upon which words St. *Cryſoſtom* puts the queſtion, πῶς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν; How *Abraham* could believe in hope, and yet above, or againſt hope? And his anſwer is, παρ' ἐλπίδα τὴν ἀνθρωπίνην, *above all hope*, that the eye of humane reaſon could conceive, and yet ἐπ' ἐλπίδι ἢ τῷ Θεῷ, *in hope*, grounded upon the promiſe of God; for although God gave him no demonſtration, nor wrought any ſign to confirm his hope, ἀλλὰ μόνῳ ψιλῷ μόνῳ, but gave him only his bare word; yet, ſaith the Apoſtle, he *doubted not, nor ſtaggered through unbelief*, *ver.* 20. but was ſtrong in faith, though his reaſon was but weak; being *fully perſwaded, that what God had promiſed, he was able to perform*, *ver.* 21. πληροφορηθείς, ſaith the Text, *being fully aſſured*. The evidence

Comment. in Loc.

evidence of faith, being clearer than any demonſtration of reaſon, and perſwades more ſtrongly; πίστις γὰρ ἀπόδειξις πραγμάτων οὐ φαινομένων, ἤγουν πίστις, ſaith the golden Author; to which I may add the ſaying of *Sedulius* upon the ſame place, *Fides non habet meritum, cùm ratio humana præbet experimentum.* Be not therefore a Diſputant, to reaſon the caſe; but, againſt Logick, hold ſtill the Concluſion, in ſpight of all the Premiſſes, that natural reaſon can urge to the contrary. Lay hold on the promiſe with the hand of faith, and then expect in hope, waiting upon God in all thy temporal, and ſpiritual wants; I ſay temporal wants, as well as ſpiritual; relying upon the promiſes of this life, as well as upon thoſe of the life to come: For there are many in the world, who willingly pretend faith in the promiſes of eternal good things, and will rely upon God for his mercy for their ſouls, and for their ſalvation; and yet in the mean time dare not truſt his word (no, nor hardly themſelves) for the proviſion for their bodies. Prepoſterous incredulity! *Qui dedit vitam, non dabit viaticum?* Surely he that provideth meat for the fowls of the air, ſhall cauſe the fowls of the air to provide meat for them that rely upon Him: The very *Ravens* (though ravenous birds,) ſhall turn *Caterers* for *Elias*, and provide him food, 1 *Reg.* 17. *v.* 4. *&* 6. Yea, rather than he ſhall want, an Angel ſhall be his *Cook*, and make ready his Breakfaſt for him, before he be up, 1 *King.* 19. 5. Have not then in all thy diſtreſs ſuch a diſtruſtful thought, much leſs utter ſuch a murmuring word, as the hungry *Iſraelites* did, *Can God prepare a Table in the Wilderneſs? he ſmote the ſtony rock indeed, that the waters guſhed out, but can he give bread alſo, and prepare fleſh for his people?* O incredulous and misdoubting *Iſrael*, in whom the repetition of former bleſſings could not breed an

Chryſ. in *Loc.*

Rom. 4.

Robinſ. Eſſay. pag. 11.

Matt. 265.

Pſal. 78. 19.

expectation of future hopes, in whom experience could not draw forth confidence againſt all diſtruſt! What, Will they not believe that God was able to work another wonder, when they ſaw him ſo wonderful in his former work? Could not He who had given them bread and water of affliction, as well give them bread as he had done water for their conſolation? Surely, they that will but heartily call for their *daily bread*, ſhall have their bellies fill'd with his hid treaſures; yea, whatſoever, and how many ſoever their wants and neceſſities be, yet the Lord hath bound himſelf by promiſe, that he will deliver them out of all: And that's the ſecond Particular, the *Debt* or Matter promiſed, *Deliverance. I will deliver thee.*

2. *Part.* But becauſe Hypothetical promiſes, are not actually fulfill'd, nor ſuch payments uſually made, but upon covenants kept, and conditions perform'd (*Promiſſio eſt præcepti conſequens*, ſay Divines) ſo that *actual deliverance* muſt needs preſuppoſe *actual calling*, we will therefore take in here, the laſt particular in the Bond, *the Condition of the obligation*, and ſo handling them both together, we ſhall fully ſee, that, upon performance of the condition, God's bond of Promiſe hath ever ſtood *in full ſtrength and vertue*; that, if man *Call*, he will *Deliver* them. As in the *Law*, the Condition was, *Do this and live*, and in the *Goſpel*, *Repent, and believe*, and *thou ſhalt be ſaved*; ſo both in Law, and Goſpel, the Condition runs thus, *Call* &c. *I will deliver. Ask, and ye ſhall have*; not, that prayer merits deliverance by it's own vertue, ſince this comes freely by promiſe; but onely impetrates that, which God is engaged, and, in a manner, bound to give; yea doubtleſs he longeth to give, who deſireth to be asked. As he is a merciful Creditor to forgive, ſo, if we demand the debt, he

he is a true and ready debtor to pay; which his own ſervants have ever found true, they never calling (as the Prieſts of *Baal* did, without being heard), but the Lord hearkens unto them; (-- *Auditque vocatus Apollo*) *Virg.* and is with them in trouble, and at laſt *delivers* them, and *brings them to honour*, Pſal. 91.15. And *whoſoever calls on the name of the Lord ſhall be ſaved*, ſaith St. *Peter* and St. *Paul* too, *Act.* 2.21. *Rom.* 10.13. Prayer is the beloved Favorite of the King of Heaven, to whom, he denyes no lawful Boon which it deſires at his hands. 'Tis θησαυρὸς ἱερὸς, ſaith S. *Chryſoſt.* a ſpiritual Armory: out *Hom.* 67. of which, a Chriſtian Souldier may accoutre himſelf with any weapon, both for defence, and deliverance from evil, and for the winning and wearing of good. 'Tis the key that opens the gate of mercy, and ſhuts up the treaſures of wrath; 'tis that, without which, a man cannot live, and with which, he may live in the very jaws of death. What ſhall I ſay? 'tis like God himſelf, all in all, *Quoddam omnipotens*, as *Luther* ſtil'd it; for, though to put *duo infinita*, be accounted an abſurd ἄτοπον, in Philoſophy; yet it may ſtand for a true *Theſis* in Divinity, *viz.* God that works all in all, and Prayer that works with God, which (notwithſtanding) to ſpeak truly, are not *two*, but *one Almighty*; the ſame God praying as it were againſt himſelf, one perſon againſt another, one eſſence againſt it ſelf; *Preces enim audit, qui preces fecit*, He *Gregor.* that is our Judg to hear and grant, is likewiſe our Confeſſor, our Speaker, and our Advocate to frame and plead our ſuit; for, as Chriſt is the perſon we pray unto, ſo he is the party, that by his ſpirit prays in us, and likewiſe by his interceſſion prays for us; and therefore, *Phœnix* (*Achilles* his Tutor in *Homer*) ſpake truly, when he ſaid, that prayers were -- λιτὴ δὲ μεγαλοὶο, the

the very daughters of their great God *Jupiter*: and from hence it is, that, flowing from a fountain infinit in vertue, they muſt needs be omnipotent in power: *Jam.* 5. 16. The prayer of a righteous man (πολὺ ἰσχύει, ſaith St. *James*) hath great ſtrength and force in it; ſo ſtrong, that it is able to *wraſtle with God, and will not let him go without a bleſſing. Deus, qui nullis viribus premitur, precibus opprimitur*, ſaith one; like *Jacob*, it carries it ſelf like a *Prince with the Angel, and prevails*, *Hoſ.* 12. 4. The iſſue thereof, being, like the ſucceſs of the Bow of *Jonathan*, or the Sword of *Saul*, that *never return'd empty.*

Whoſoever then, ſhall commit his ſuit unto the Lord, and put his truſt in the moſt High, *he will bring it to paſs*, *Pſal.* 37. 5. He will bring to paſs, either that which he deſires, or that which is better, or at leaſt that which is ſufficient for him; he that prayes, cannot want; for if God give him not abundance, yet he ſhall have content, the onely true abundance; this ſpringing ſo naturally from that, that the ſame word *Buxtorf. Lexic.* עתר ſignifies both to *Pray*, and *Abundance. Si Deus non ſolvat, & exaudiat ad voluntatem*, if God do not looſe the bonds of affliction, according to our deſire, *ſaltem ſalvabit, & exaudiet, ad ſalutem* He will at leaſt ſave the afflicted in them, by giving them patience, and ſtrength to bear them; he will either ward, and put by the blow, or give a helmet to keep it off; He will either lighten the burthen, or put under his hand to ſtay it up; He will either weaken the flame or ſtrengthen the faith of the patient: And indeed, this was it that made the Martyrs Noble courage to appear like the Sun, with greateſt countenance, in loweſt ſtate. But I am here enter'd into a Labyrinth, and am fallen into a large field of matter; I had therefore need to carry a little

Clew

Clew of method along with me, that I may quickly find the way out again, without loſing my ſelf; wherefore, I will briefly trace Deliverances by prayer, in this Second general part, in the ſame ſteps, that I followed Troubles in the firſt. We may therefore veiw the power of it, in troubles *general*, and *particular*; in reſpect of *others*, and *our ſelves*.

In reſpect of *others* { *In Judgments threatned and imminent*, or *Inflicted and permanent*.

For the firſt; How did the power of prayer, offer a holy violence to God, and tye the hands of the Almighty, that he could not puniſh rebellious *Iſrael*, as he had threatned to do, *Exod.* 32? *Let me alone* (ſaith God to *Moſes*), that I may conſume them; a ſtrange expreſſion, that God ſhould ſollicit man to give him leave to revenge his own quarrel; and yet the power of *Moſes*'s mediation ſtood more than once in the gap, and diverted God's wrath. If any means under heaven, can avert a Judgment, 'tis the humble importunity of a faithful prayer, *Flectitur iratus voce rogante Deus.* 1. *Exod.* 32. 14. *Numb.* 14. 13.

It delivers from troubles inflicted on others, and that both *internal* and *external*, *ſpiritual* and *corporal*. 2

For the firſt; Hath any man a hell in his Soul, an ill conſcience, which St. *Auguſtine* call's *gehennam portabilem*, containing a *Legion* of Fiends, (of ſins I mean) daily tormenting it? If any means in the world can do it, *faſting* and *prayer* will caſt them out, *Mat.* 17. 21. yea (if the ſtory may paſs for currant) *Luther* by devout ſupplication, fetcht a diſtreſſed Soul of *Wittemberg*, out of the very Jawes of hell, and wreſted the Hand-writing (which was the *Deed of ſale*) out of the Devil's fingers. 1.

For the ſecond, Troubles *corporal*; How was the prayer of *Phineas*, a wall of ſeparation, between the living and 2.

and the dead? ſo that the *Plague ſtay'd there*, *Pſal.* 106. 30. The prayer of *Eliſha*, was able to work a reſurrection to life, upon the *Shunamite's* dead Child, 2 *Reg.* 4.33.35. The woman of *Canaan* (of whom, I may ſay, as *Paulinus* ſaith of her that anoynted the Feet of our Saviour) ſhe was *prudenter impudens*, *& piè improba*) with much importunity, procured a cure for her ſick daughter, *Mat.* 15. 28. Prayer is the only *ungentum armarium*, that can cure at diſtance. 'Tis reported that *Luther* (being abſent), by his prayer, recovered his freind *Myconius*, out of a deſperate conſumption; by which, and divers other of his Acts, *Juſtus Jonas* his ſpeech was confirm'd, ſaith my Author, *quòd Lutherus potuit quicquid voluit.* I could be infinite in Examples, but Ile content my ſelf with one more. The devout Prayers of the Congregation, were able to break through a Priſon-wall, and open an Iron-gate, to ſet *Peter* at liberty, *Act.* 12. 5. 'Twas the Prayers of the Congregation (they indeed are that *Army with banners*, *Cant.* 6. 10.) that overcame without reſiſtance; the very *Amen* of a Congregation, being like a clap of thunder, that ſtrikes a petition dead-ſure. And yet there be ſome in theſe dayes, that ſtick not to ſay (as ſome in *Chryſoſtom's* time did) ἐν ἰδίαις οἰκίαις ἰδίαις εὔχεσθαι, We can pray at home, what need we come to Church? that's a place to hear in. Lay-men and women, muſt not ſpeak in the Church, ſo they anſwer; but I would, they did not ſpeak, nor preach in the Church otherwiſe; But what doth S^t. *Chryſoſtome* anſwer? ἀπατᾷς σεαυτὸν, ἄνθρωπε. Thou deceiveſt thy ſelf, ô man; thou art in a foul errour, to think thou canſt do as much good at home, as with the Congregation, ἐν πατρὶ πλείονα ποιῆσαι, ἐνταῦθα δὲ ὅσῳ τὸν θεὸν ἐμβριμᾶται ἀναπολιτεύτως, Where a whole religious aſſembly, with one unanimous and

Ibid.

joyn^t

joynt desire, put up their requests to God; *vis unita fortior:* for, if the prayer of one man be prevalent (πολλῷ μᾶλλον ὁ μετὰ πλήθους, μείζονα γὰρ ταύτης ἰσχύν, as he elegantly goes on) much more the lifting up many hands, whose strength and sinews being united, shall pull down deliverance from heaven, for themselves and others; 'Tis such a loadstone, as will draw God out of heaven to help us; *Facilè ignoscit pater, cum mater orat pro visceribus.* But I cannot stand upon this; I must but lap at each point, and so away. Let us now see how it delivers from particular troubles that respect *our selves*; and those are, as the former, both *internal* and *external.*

First, it delivers from *internal*, the dominion and guilt of sin; from which the poor Publican, by his humble suit, obtain'd deliverance by a gracious pardon, as many thousands have done besides. And as for external calamities, πάσης ἀνάγκης ἀνεῖλε τὸ δεῖνα, saith my Author, it vanquisheth, and dispels any evil whatsoever. Doth *Amaleck* press *Israel* to battel? (which *Melanchthon* calls *utriusque partis calamitatem*) if *Moses* doe but onely fight upon his knees, the Enemy shall be put to the worst; if he do but lift up his *hand*, *Israel* shall have the *upper hand*, and *Amaleck* shall be sure to fall, *Exod.* 17. 11. The late King of *Sweden* invented a trick, that three ranks might discharge against the Enemy at once; one standing, the other stooping, and the third kneeling; and this is the true posture of the Christian Souldier, to fight (as *Constantine* was pictur'd upon his Coin) upon his knees. *Moses* there planted his Battery, upon the top of the hill, and discharg'd his prayers (which are *Bombardæ Christianorum*, as *Luther* call'd them) so strongly against the Enemy, that they were put to the worst. Again, Are the *Philistins* up in arms against *Israel?* if *Samuel* do but cry, and lift up his voice, the Lord will

1. *Chryſ. ubi ſup. Hom.* 5.

anſwer *Samuel* in a mighty *voice*, even in the voice of *thunder*, which ſpake confuſion, and death to the *Philiſtins*. 1 *Sam.* 7. 10. With which agrees that Eccleſiaſtical Story, which *Euſebius* relates, of a Band of Chriſtians, who by their ſtrong prayers, not onely drew water from Heaven, to refreſh the diſtreſſed Army of *Marcus Aurelius*; but caus'd likewiſe hot thunderbolts to be ſhot from the clouds into the Enemies Camp; in remembrance whereof the Chriſtian Legion was after that time call'd Κεραυνοβόλος, *Fulminatrix*, *The Thundring Legion.* Doth the proud *Aſſyrian* beſiege *Jeruſalem* with a numerous (and, as he thought, invincible) Army? what courſe doth *Hezekiah* take? τὸ τεῖχος εὐχαῖς ἐνίσχυσε (in the words of *Chryſoſtom*) *he fortifies the Wall with prayers*, and the City proves impregnable; he ſends his prayer in ſpeedy Embaſſage to the Lord of Hoſts for aid, and He ſends one of the heavenly Souldiers (an Angel that excell'd in ſtrength) who in one night made a ſlaughter of 185000 in the Enemie's Camp, 2 *Reg.* 19. 15. 35. To this I may add the Story, which St. *Ambroſe* relates of *Theodoſius*, who (when he had almoſt loſt the day, in a fought-Battel againſt the Tyrant *Eugenius*) alighted from his horſe, and in the front of his Army, before the face of the Enemy, kneel'd down, and cry'd unto God, *Ubi eſt Deus Theodoſii?* and preſently the Field and Day was his. I dare boldly ſay, that the power of devout prayer is able to deſtroy a hundred Hoaſts of Enemies, though they all conſiſted of Roman Souldiers, and each had a *Ceſar* to command them; and therefore well might *Chryſoſtom* call it ἄμαχον ὅπλον, ἀνυπέρβλητον φυλακτήριον, *Telum inſuperabile, tutumque præſidium.*

Vid. Hiſt. of the Church, pag. 27.

Hom. 67.

De Obit. Theodoſ.

Vid. Dr. White's Ser. at Pauls Croſs. p. 4.

Is the *Earth* become like *Iron*, and the *Heavens* like *Braſs*? One melting prayer of *Elias* ſhall cauſe the Heavens to weep, that the parched Earth might have cauſe to

to rejoyce, 1 *Reg.* 19. *Hezekiah*, by virtue of this, revers'd the Sentence of death, and was more ſure of his life for fifteen years after, than ever he was before he was ſick, *Iſaiah* 37. *Joſhua*, by this, made *Copernicus* his opinion true, That the Heavens ſtood ſtill, erecting an *Herculean* Pillar before the Sun, and before the Moon, a *Ne plus ultra*, that they could not paſs, till he had cut off all his enemies. A man might produce infinite examples in this kind, if (as St. *Chryſoſtom* ſpeaks) πάντας ἐξαριθμεῖσθαι τοὺς διὰ τῆς εὐχῆς εὐημερήσαντας) *a man would reckon all thoſe, who by the power of prayer have been delivered in the time of trouble*; And therefore I may fitly conclude this point in the ſame words that the Apoſtle doth his panegyrical Oration of Faith, in *Heb.* 11. 32. καὶ τί ἔτι λέγω; *What ſhall I ſay more?* for *the time would fail me, to tell of Abraham and Jacob, of Moſes and Gideon, of David and Daniel, of Samuel alſo, and of the Prophets, who through Prayer ſubdued Kingdoms, obtained Promiſes, ſtopped the mouths of Lions, quenched the violence of Fire, eſcaped the edge of the Sword, out of weakneſs were made ſtrong, waxed valiant in fight, and turned to flight the Armies of the Aliens*: And thus we ſee that in all Ages, upon performance of the Duty of Prayer (which is the *Condition* here of the *Obligation*) that God hath been ever ready to diſcharge his debt of Promiſe, and to work their deliverance, If they *call upon him in the time of trouble*, he will *deliver* them; he will indeed, but men muſt wait His own time (which is the beſt time) when he ſees it good for them; for, though for a while he may prolong the fulfilling of his Promiſe, yet this we may be ſure of, that he will not forfeit his Bond for non-payment, though he deferr it perhaps to the laſt day; which leads me to the laſt Particular in this *Bond* of promiſe, *viz.* the

date or *time* of payment; not in the preſent, but future time, *I will. Call upon me in the time of trouble, and* (if I do not preſently, yet at laſt) *I will deliver thee.*

3. *Part.* Though God be as ready to give, as we to ask, yet ſometimes he ſeems to deferr, as if he heard us not; to try our faith, and to ſet an edge upon our prayers, and to enhanſe the price of his bleſſings; He ſeems to be *deaf* ſometimes, that we ſhould *ſpeak out*, to make him hear; and to be *aſleep*, that we ſhould *call aloud* for to awake him: like the *Angler*, he ſeems to draw away the *Bait* which we deſire, that, like the *Fiſh*, we may the more eagerly follow after to catch it; and that having gotten it, we may eſteem it the better. *Deſiderata diù, dulcius obtinentur*, ſaith *Seneca*, whereas, on the contrary, *Citò data vileſcunt, Lightly come, lightly gone*; whereas difficulty in getting adds an excellence to the thing gotten; and the more deliverance coſts us, the better we will prize, and praiſe it, and praiſe God for it.

But though God, for theſe and other ends does ſometimes demurr our Suit, and adjourn the hopes of his poor Suppliants; yet at the time appointed they ſhall have their Cauſe heard: *Joſeph* was long in priſon, yet at laſt *the time came* (ſaith the Pſalmiſt) that his Cauſe was known, and then he was ſet free, *Pſal.* 105. 19. The Children of *Iſrael* groaned many years under the *Egyptian* Bondage, and cried a long time for help, before God wrought their deliverance: He deferr'd the payment of his Promiſe, even to the very laſt day, ſo that his Bond was almoſt forfeited, and yet he paid it upon the laſt day, before the Sun was ſet, and that was good in law, as we read in *Exod.* 12.41. At the end of 430 years, *on the ſelf-ſame day* (ſaith the Text) *it came to paſs, that all the Hoſts of the Lord went out of the*

Gen. 15. 13.

the Land of Egypt. Wherefore, though God be to our thinking ſlow, and deferreth ſometimes even till the very laſt hour be running, yet he is *not ſlack as men count ſlackneſs* (ſaith the Apoſtle) 2 *Pet.* 3. 9. but is ever ſure. For why? *He remembreth his holy promiſe*, Pſal. 105. 41. And therefore I may ſay here, as the *Debtor* in *Mat.* 18. did to the *King*, *Have patience a while*, and God *will pay thee all.* We muſt *tarry the Lord's leiſure*, *Pſal.* 27. *v. ult.* and wait upon him, *till he have mercy on us*, *Pſal.* 123. 2. Not that the waiting on God excludes (in the mean time) the uſe of lawful means; for, as reſting upon the Phyſician begets a greater care to obſerve his directions; ſo, a devout waiting on God breeds no ſecurity, or negligence in our endeavours, as it did in the lazy Clown in the Fable, who calling upon *Hercules* to help his Cart out of the mire, would neither whip his horſe, nor heave at the wheel himſelf; The chief thing intended is this, that, as the certainty of God's Promiſe, ſerv'd (as I told you in the firſt Particular) to confirm our *Faith*, which is the Mother of *Hope*; ſo it may alſo in this place, ſtrengthen our *Hope*, which is the Daughter of *Faith*; and *if we hope* (ſaith the Apoſtle) *then do we with patience wait for that which we hope for*, Rom. 8. 25.

St. *Chryſoſtom* calls Prayer παρηγορίαν, a ſoveraign Medicine to cure any kind of evil: but this Phyſick, according as he preſcribes his Bill, muſt be made of theſe three Ingredients, καὶ δακρύων, καὶ ἀγωνίας, καὶ ὑπομονῆς, of ſome diſtill'd water of tears, a great deal of perſeverance, mixt all with patience; and this Medicine, if it do not cure at twice or thrice uſing, it muſt not be caſt away, or laid aſide, but we muſt tarry and wait upon God (who works all in all) for the effect; and, if we truſt to it, it will not fail, *I waited patiently upon the Lord* (ſaith holy *Homil.* 30. *in fin.*

holy *David*) and at laſt *he heard my calling*, Pſal. 40. 1. He that puts his confidence in God will be content to wait; for, *He that believeth* (ſaith the Prophet *Iſaias*) *maketh not haſte*, in *chap.* 28. *ver.* 16. of his Prophecy. Not, that the Saints of God, in caſes deſperate, may not deſire the Lord to make haſte to deliver them, (for we find, that holy *David* often did uſe to pray, *Haſte thee, O God, to deliver me, make haſte to help me, O Lord*): but this feſtination muſt not proceed out of any corrupt perturbation of ſpirit, or out of a fretting diſcontent at God's ſeeming ſlowneſs; but with a quiet patience, and humble ſubmiſſion to God's will and pleaſure; and therefore our Saviour Chriſt hath fitly taught us to pray, *Thy will be done*, before we are to ask, *Deliver us from evil*: Fret not then thy ſelf, if thou beeſt not delivered as ſoon as thou calleſt, but *hold thee ſtill by God, and abide patiently upon him*, Pſal. 37. 7. He will not alwayes forget thee, but at laſt he will be intreated; *The patient abiding of the meek ſhall not periſh for ever*, Pſal. 9. 18. upon this firm hope of deliverance (grounded upon the certainty of God's Promiſe) did that *Gemm* of our Church (Biſhop *Jewel*) comfort himſelf and his fellow Exiles in that *Marian* Perſecution; Have patience (ſaith he) and bear a while, *Hæc non durabunt ætatem*, theſe things will not laſt an Age; the ſtream will at laſt turn, and God will deliver us. Thus likewiſe that good Father comforted his Citizens of *Antioch*, μὴ ἀλύωμεν ἀγαπητοὶ, μηδ' ἀθυμῶμεν· ἐλπίδος ἐστὶν ὁ καιρὸς: Let us not be dejected, Beloved, but let us hope the beſt; let us truſt in God, and he will not fail to help, when we cannot help our ſelves: Let the Exhortation then of the Apoſtle be the concluſion of this point: *Be patient in tribulation, and continue inſtant in prayer*, Rom. 12. 12. that ſo *through faith and patience ye may*

Pſa. 70. 1. & 71. 10.

Calv. in Pſ. 40. 14.

In ejus vit.

Chryſ. ad pop. Antioch. Hom. 17.

at

at laſt inherit the Promiſe, Heb. 6. 12. If we call upon him in the time of trouble, though he do not preſently, yet at laſt he hath promiſed, that he will deliver us.

But may ſome afflicted one ſay, I have call'd again, and again, even till I am weary, and yet I cannot get deliverance: ſo that he is ready to ſay with him in 2 *Reg.* 6. *ult.* 'Tis in vain to *wait upon God any longer*, for the time is paſt, and the caſe deſperate: *Object.*

But be not ſo diſcouraged, O diſtreſſed Soul: know, this time is never paſt with God (*Nullum tempus occurrit Regi*, as the *Lawyers* uſe to ſay): he delivered *Daniel*, and the three Children, when they ſeem'd to be paſt all hope; and therefore 'tis never too late to pray, as long as God bids thee pray; *Dum vita eſt, ſpes eſt*, the *Court of Requeſts* is ever open all the term of thy life; and if thou prayeſt aright (as ſure as God is in Heaven) he will at laſt anſwer thy requeſts; I ſay, if thou prayeſt aright; for, *many times we ask, and receive not, becauſe* (as St. *James* ſpeaks) *we ask amiſs*, Jac. 4. 4. Wherefore let me briefly lay down a few rules to ſquare our prayers, ſo that we may obtain deliverance; and then, *Liberavi animam*, I have done indeed. To which end, we ought to conſider, *Reſolv.*

1. *Quales*; How we are to be qualified before we *Call?*
2. *Qualiter*, After what manner we muſt *Call?*

For the firſt; we muſt be *ſcientes*, and *pœnitentes*: First, *ſcientes*, we muſt have a right knowledge, and true feeling of our own wants; this is the *Spring-head*, from whence the *Streams* of devotion flow; affection depending ever upon underſtanding. As a blind Sacrifice, and a blind Prieſt, ſo likewiſe blind Devotion is abominable unto God: He that prayes without underſtanding, doth not worſhip in ſpirit and truth: but this is 1.

is ſuppos'd when men do call that are in trouble; And therefore I paſs to the ſecond Qualification, which requires we ſhould be,

2. *Pœnitentes*, Caſting off our old ſins, and reſolving a new amendment. No unclean perſon was to offer Sacrifice in the old Law, and if there be any *uncleanneſs in our hands, when* (ſaith the Prophet *Iſaiah*) *we ſtretch them out to God, the Lord will not hear*, Iſaiah 1. 15. The *Jews*, the ancient *Romans*, and the very *Turks*, were wont to waſh before they ſacrificed, before they prayed, to teach us, that the purging of our ſins is prerequiſite to the acceptance of our prayers; for, *If I do but incline unto wickedneſs*, and that onely with my *heart, the Lord will not hear me*, ſaith holy *David*, *Pſal.* 66. 16. And therefore the Church in her Prayers very fitly begins with Confeſſion, that, in the firſt place, her perſon, and then her other ſervices, may be acceptable to God: and ſo I briefly paſs to the manner, after which we muſt pray, for מעשה טוב אין לו תקנה אלא אם כן נתקן, A good work for matter loſeth its worth, unleſs it be perform'd after a good manner.

2. Now the manner how we muſt pray, is threefold, which I'le lay down in negative terms, which like negative Precepts, imply the contrary poſitive Duties; we muſt not pray 1. *timidè*, 2. *tumidè*, 3. *tepidè*.

1. Firſt, we muſt not call for deliverance in *fear* and diſtruſt, but in *faith* and confidence; *Qui timidè rogat, docet negare*, ſaith *Seneca*; and therefore *approach with*
Heb. 11. 6. *boldneſs unto the throne of grace* (*nihil hæſitans*, ſaith the Apoſtle) nothing doubting, or wavering, *Jac.* 1. 6. For though Prayer be the Key to open God's treaſures, yet Faith is the hand that turns the Key, without which we can do no good; for, Prayer without Faith is but like a Wagon without a Guide; like a Ship without an

an Anchor, that running at random will at laſt be overthrown; that, being toſt up and down with the wind and billows of affliction, will go near to be caſt away, if the Storm beat long upon it: but the Anchor of Confidence being caſt upon the firm ground of Promiſe, keeps the Soul ſteddy from all danger of ſhipwrack, and arrives at laſt at the happy Haven of it's own deſires; *Whatſoever ye aſk* (ſaith our Saviour) *if ye believe, ye ſhall have it, ye ſhall receive it*, Mar. 11. 24. For, *the Lord is nigh unto all them that call upon him, yea, all ſuch as call upon him faithfully*, Pſal. 145. 18. *Mat.* 21. 22. *Jac.* 5. 15.

Secondly, As we muſt pray in Faith, not *timidè*, ſo likewiſe in Humility, and not *tumidè*: As we muſt not ſtand partly upon our tip-toes, without reverence of the body; ſo neither upon our own merits, without bowing the ſoul. For the firſt: Although no ſet-geſture be expreſly preſcrib'd in Holy Writ, ſince ſome have awfully ſtood as Servants before their Maſter, others (and they the moſt) have kneel'd as Subjects to their Prince; yet in all, a religious reverence, and an humble deportment, hath been ever uſed, both to expreſs and to further devotion; though the God of Spirits do regard indeed chiefly the devotion of the Soul, which is the ſoul of devotion; yet an unmannerly carriage, either in the time of Prayer, or in the Houſe of Prayer, argues but little religion, and much prophaneneſs. 'Tis reported that the People of *Presbyter-John*'s Country will not paſs by the Temple on horſ-back, without lighting down, in token of humble reverence; much more ſhould we, when we come into God's preſence, *fall down and worſhip, and kneel before the Lord our Maker*; calling upon him, as with a pure heart, ſo with an humble voice, but eſpecially with an humble ſpirit, 1.

not truſting to our own merits, but relying onely upon his mercies.

The ſelf-conceited *Phariſee*, who, whilſt he prayed, juſtified himſelf to be the beſt man in the Pariſh, was condemned by Chriſt for the worſt; whereas the humble *Publican*, whoſe modeſty thought it a ſin, to look up ſo high as heaven with his eyes, was juſtified by our Saviour, when he condemned himſelf, *Luk.* 18. A proud impudent Begger, that brags rather of what he hath, than prayes for what he wants, uſeth to be whipt and diſmiſs'd without relief; whereas an humble poor creature, that pleads for pity in his innocent lowly look, will many times melt a churliſh *Nabal* into an unuſual alms; ſo the humble lowlineſs of a meek dejected Soul is regarded and exalted by God, when-as the proud boaſting Hypocrit is beheld afar off, and the *rich* in his own conceit *is ſent away empty*, *Luk.* 2. The humble Petitioner (like the proſtrate Traveller, to the generous Lion) is ſpared and delivered, when-as the vain-glorious *Beadſman* that ſtands praying in a corner, to be ſeen of men, like the ſtout reſiſter, is torn in pieces; the firſt (like the *yielding wool*) ſtayes the violence of a *Cannon-ſhot*, whereas the latter (like the proud *Stone-wall*) is not able to reſiſt. God (like *Eliſha*) muſt have *empty veſſels* (empty of all conceit of their own worth and merit) to put the oyl of his grace in; *I am leſs than the leaſt of all thy mercies*, was the ſtile of *Jacob*'s prayer, when he ſued for deliverance from his Brother *Eſau*, and it took effect, *Gen.* 32. 10. *What am I, and what is the houſe of my fathers?* was the humble Rhetoriek that *David* us'd, when he prayed to God to bleſs and eſtabliſh his Houſe, and it took effect, 2 *Sam.* 7. 18. To preſume in prayer upon our own merit, merits nothing elſe but death. *Damnatæ ſunt iſtæ preces, etiamſi præ devotione*

Jac. 4. 6.
Pſal. 136. 6.
Pſal. 34. 17.
Matt. 6.
2 *Reg.* 4. 3.

devotione cor exſudaret ſanguinem, Though the heart (in a falſe devotion, ſhould ſweat it ſelf into blood. *Humiliter orat, qui orat in Chriſto*, as he adds in his devout Meditations; (like *Jacob*, we muſt come in Chriſt's, our elder Brother's, Garments, if we mean to obtain our heavenly Father's Bleſſing.) I read that *Antonius*, at the Funerals of *Cæſar* (the better to expreſs his own grief, and to move the People) came in *Cæſar*'s Robes, and ſhewed all the ſtabs and wounds that he had received in them; but this *Roman* Rhetorick is nothing ſo moving, as when a Chriſtian comes to God in the Robes of Chriſt's merits, dyed in that blood which iſſued out of thoſe wounds he received on the Croſs: This overcomes the *Omnipotent* himſelf, ſo that he can deny us nothing that we ask thus in Him: For, *God that ſpared not his own Son, but delivered him to death for us, how ſhall he, not with Him, give us all things elſe*, as the Apoſtle reaſons, *Rom.* 8. 32. But I have ſtood too long upon this, I come to the third and laſt. *Gerhard. Medit.* 25.

Laſtly, We muſt not pray *tepidè*; our prayer muſt be fervent, and zealous. No Sacrifice is welcome to God without ſome *fire*; dead and luke-warm prayer is as diſtaſteful to him, as dead drink; and luk-warm water is to us: he will ſpue it out of his mouth, as he threatned *luke-warm Laodicæa*, *Rev.*3. But, *Fervent prayer availeth much*, ſaith the Apoſtle, *Jac.*5.16. as he exemplifies there in *Elias*, who was ſo zealous, as if he had ſuck'd fire from his Mother's breaſts, and prevail'd ſo as if he had rid upon the clouds, and as if his tongue had been the very bridle of heaven. Now fervent prayer implyes two things; 3.

1. *Strong intention* of ſpirit and affection,
2. *Stout conſtancy* with perſeverance.

1. First, as every Voice will not cauſe an *Eccho*, ſo every Prayer will not get an Anſwer, but onely that which (like a voice) is intenſe and loud: Our Devotion muſt be cordial and zealous, and not onely from the teeth outward; for this (ſaith *Muſculus*) is, *irriſio Dei magis quàm oratio*: Our deſires muſt be *attent*, and *intent*, both unto God unto whom we pray, and to the Prayer which we pray, and to the Thing we pray for. I have read a Story of a little Child, that being bid to pray, till his Mother could provide bread for him in extreme hunger, prayed thus, *Our Father which art in heaven, ſend us ſome bread*, and ſo forward, at the end of every Petition adding, *ſend us ſome bread*; his mind was all the while intent upon the thing he prayed for, and that made him ſo earneſt: But alas! how many are there with us, that *draw nigh to God with their lips, when their hearts are far from him?* their ſtrugling thoughts, wandring ſo far about other objects, that they ſcarce remember what it is that they pray for: but if the Advocate ſleep, how ſhould the Judge hear his Cauſe? If the ſpirit of him that prayes be abſent from himſelf, how ſhall the Spirit of Him be preſent that is prayed to? God reſpects ever the zealous intention and clamour of the heart, before the out-calling with the mouth, though never ſo loud; the firſt may obtain without the ſecond, but the ſecond never without the firſt.

in Pſal. 10. 19.

2. Laſtly, we muſt pray with *conſtancy* and perſeverance; the Apoſtle exhorts us to *continue and be inſtant* in prayer; yea, to *pray continually*: As every place may be a *Chappel of Eaſe*, ſo every day is a day in *Rogation-week*, and every hour a *Canonical-hour*, to offer the ſacrifice of prayer in; and therefore to knock once at the gate of Mercy is not ſufficient, but we muſt knock till

Rom. 12. 12. *Col.* 4. 2.

till the gate be open'd, till we have an anſwer; *Si ter pulſanti nemo reſpondet, abire Non licet, urgendum eſt*, 'Tis good manners to knock more than thrice at the gate of Heaven, yea, to continue knocking, till we have an entrance; we muſt not (like a falſe Jade) trample after a pull or two, if we do not feel it coming; nor like the Panther, who, if he cannot catch his prey at three or four leaps, gives it quite over; but we muſt perſevere, be urgent, and importunate with God, ſtand it out to the laſt, and preſs him with his Bond of promiſe, till the time of payment come, till he do deliver us: The poor *Widow*, though a ſimple Orator, and had to deal with an *unrighteous Judg*, yet by her often coming, got him at the laſt to grant her ſuit, and do her juſtice, *Luke* 18. 5. And he that came to borrow three loaves, though he came to his Neighbour at an unſeaſonable time, when he was in bed, yet by his importunity got him to riſe, and to give him that which he came for, *Luc.* 11. 8. *David* did ſhorten his ſleep, to lengthen his prayers, calling upon God at midnight. But I intend not here to juſtifie the prolix and tedious prayers of ſome, who (like the *Phariſees*) *devour widows houſes, under pretence of making long prayers*; that uſe to curtail the publick, to prolong their own private extemporary devotions; though ſome of them (I make no queſtion) mean well, yet ſurely it doth not ſound well (either in the ears of God, or good men) to hear them ſinging (like the Cuckow) the ſame note, over and over again; and ſee them running round (like a Mill-horſe) in the ſame ſteps; I am ſure our Maſter Chriſt hath taught us to beg many things in few words, μὴ βαττολογήσητε, ſaith he, *Uſe no vain-repetitions*, and think not to be heard for your much babling, *Matt.* 6. 7. He certainly knew that our weak and infirm nature, could not well

Luke 18. 7.

Pſ. 119. 62.

Mat. 23. 14.

ſuffer

ſuffer any long intenſion; the ſtrongeſt hands will go nigh to wax faint with long holding up, as thoſe of *Moſes* himſelf did, *Exod.* 17. 12. ſo that one may ſay of prayer, *Th. M or. Epig.* ὡς τὸ πρᾶγμα, as he ſaid of grief, *Si longa eſt, levis eſt; ſi gravis eſt, brevis eſt*: Long devotion cannot maintain it's vigour, without ſome languiſhing of ſpirit, and remiſſineſs of intenſion. *Lycurgus* made a Law, *ut parva ſacrificia Diis offerrentur.* They, as he thought, reſpecting the *quality* of the Sacrifice, rather than the *quantity*; I'le conclude this with the counſel of *Solomon*, *Eccl.* 5. 2. *Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God; for, he is in heaven, and thou upon earth, therefore let thy words be few.*

Again, as I do not juſtifie the ſpinning out of long prayers, with fooliſh Battologies; ſo neither allow I the long reading or repetitions of many ſhort prayers, with idle Tautologies, I mean the mumbling over (without intermiſſion) abundance of *Pater-noſters*, and *Ave-Maria's*, which the vulgar ſort of the Adverſe part do verily believe to be prevalent to work deliverance, even *ex opere operato*, though they underſtand never a word. *Marul. Theat. vit.* The *Romiſh* Stories do tell us of one *Macarius*, that prayed fifty times in a day; of one *Paulus*, the Father of 500 Monks, that offered to God no leſs than 300 prayers every morning next his heart; and of *Siſinius* an *Anchoret*, *Qui per triennium ſemper rectus eràſſe dicitur*, ſaith my Author. But I think I may reckon theſe in the number of thoſe Hereticks, which St. *Hæreſ.* 57. *Auguſtin* call'd *Euchitæ*; who (in a ſtrict ſenſe) underſtanding thoſe words of the Apoſtle, *Pray continually*, would do nothing elſe but pray, and never work. But I ſhut up this, in the words of *Eraſmus*, who profeſſeth that he was loth to preſs too much againſt this error of

of prolixity, leſt (ſaith he) *Dùm huic malo mederi co-* Not. in Mar
nemur, alterum invitemus gravius; for there are others, 6. 7.
who, on the contrary, are ſo far from prolixity, and conſtancy in prayer, that they think publick prayers with the Congregation, to be very tedious. But not to be tedious to my ſelf and others, let us conclude all with the ſame Ejaculation, as he did his devout M editation, *Clementiſſime Deus qui orare nos juſſiſti, da etiam* Ger. Med.
ut rectè oremus; Thou, O Lord, who haſt commanded us to pray, teach us, we beſeech thee, to pray aright, that when we call upon thee *in the time of trouble, thou* mayſt *deliver* us, that *we* may *glorifie* thee; this, grant for thy Son's ſake (*who maketh interceſſion for us*) Jeſus Chriſt the righteous: To Whom with thee, O Father, and the Holy Ghoſt, be all honour and glory, now and ever,

A M E N.

DA-

DAVID'S THANKFULNESS FOR DELIVERANCE.

SERMON XV.

Pſalm 50. 15. laſt part.

And thou ſhalt glorifie me.

THe parts of the Verſe are three;

1. *A Precept for Prayer.*
2. *A Promiſe of Deliverance.*
3. *A Practiſe of Piety.*

The middle part hath reference to the other two, it being the *Terminus communis*, that knits them both together, and the very Center wherein the lines of the firſt and the laſt part meet; for, as *deliverance* preſuppoſeth *calling*, ſo it calls for *thanksgiving*: As man's voice upon earth procures the *Eccho* of God's Anſwer from Heaven, ſo the voice of God's Anſwer muſt re-produce from man an *Eccho* of praiſe. As, upon our calling, God is bound by promiſe to deliver us; ſo upon his deliverance, there's a *Counterbond*, that binds us again to glorifie him.

Firſt,

First then for our Deliverance: here's a tribute that's due, *Glory*; *vectigal laudis*, as St. *Auguſtin* upon the place. 1.

The *Prince*, or Party to whom; to Him that *Delivered* thee. 2.

The *Subject* that muſt pay it; *Thou*, thou that art delivered. 3.

The *Time* when the payment muſt begin, noted out by the connexion And, *viz. preſently* upon deliverance. 4.

Laſtly, how long this *Subſidy* muſt laſt, for how many payments? expreſt indefinitely, *Thou ſhalt*, not for an hour, or for nine dayes, and then forget it; but thou ſhalt pay ſo, as ſtill thou ſhalt, all the dayes of thy life, and world without end; *I will deliver thee*, ſaith the Lord. *And* [preſently] *Thou* [not another for thee] *ſhalt* [without a period] *praiſe and glorifie* [not thy ſelf, or any thing elſe] but onely *Me*; *I will deliver thee, and thou ſhalt glorifie Me.* 5.

Glorifie, that's the *Debt*, and what's that? the laſt verſe of this Pſalm will tell us: *He that offereth me thanks, and praiſe, he glorifieth me*, or (as the uſual Tranſlation reads it) *he honoureth me*? the ſame word in the *Hebrew*, and in the Septuagint, being uſed in each verſe, to *glorifie*, and to *honour*; yea *glory* and *honour*, *praiſe* and *thanksgiving* (which are reckon'd up in the laſt verſe) are ſo near of kin, that each ſtriving to expreſs the other, they are many times confounded; yet ſome Divines, as well as Moraliſts, will needs have a difference (though not ſpecifical, yet gradual at leaſt) to be put between them, making *Glory* to be *exceeding* Honour, *Honour ſurmounting* Praiſe, and *Praiſe ſurpaſſing* Thanks; which gradation (as I conceive) is deciphered in *Pſal.* 66. 1. *Sing praiſe to the honour of his name, and make his praiſe to be glorious*, (*i.e.*) let his 1. *Part.*

Moller. Calv. in Loc. *praiſe* be ſung to ſuch a pitch, that it paſs into *honour*; and raiſing it ſtill, till it be in *Alto*, it may at laſt be elevated to the heighth of glory, which is properly due to heroick and divine perfection; for, this indeed is

Eth. 1. cap. 12. τίμιον ἀγαθὸν, rather than ἐπαινετὸν, as the Philoſopher diſtinguiſheth Vertue and Beatitude, making *Praiſe* to be a *Reward* onely due to Vertue, but *Honour* and Glory the *Crown* of Happineſs: Again, *Glory* in the ſtrict formality of it's ſignification hath reſpect to the direct beams of Majeſty, and conſiſts properly in a tacit opinion, and high eſteem of another's worth, and excellency, and is therefore called δόξα. *Praiſe* refracts thoſe radiant beams, and diſperſeth them by celebration and confeſſion before others, and is accordingly defin'd, *Conſentiens bonorum fama*; but, Thankſgiving *reflects* thoſe rayes, and returns them back to the God of Glory, to whom they are properly due, and that too for ſome benefits received: which yields (methinks) a third difference, *viz.* that *Praiſe* and *Glory* may have reference to all the Attributes of God; that we may *glorifie* his *Eternity* and *Greatneſs*, his *Power* and *Omniſcience*; but *Thanksgiving* chiefly reſpects his *Goodneſs* and *Beneficence*. *What ſhall I render unto the Lord for all his benefits towards me? I will take the cup of ſalvation, and give thanks to the name of the Lord*, Pſal. 116.13. Wherefore not to Criticize any longer, let us mingle all together (*in poculo gratiarum*) into this *Grace-cup* of thanks, and ſo upon deliverance, offer (with the 24 *Elders*) according to our bounden duty *honour and glory, praiſe and thanksgiving, to him that ſitteth upon the throne*, Rev. 4.9.

Object. But, Can God, whoſe eſſence is glory in the abſtract, receive any addition of glory from ſo baſe a creature as man?

Reſolu. In regard of *Himſelf*, without doubt he cannot; for

as

as he is moſt great, ſo he is moſt glorious; ſo that the acuteſt and moſt Eagle-eyes become like thoſe of Bats and Owls, that dazle at the ſight of ſo glorious a Sun: All the ſtate and pomp of *Rome* in her flower; that admirable ſight which was preſented to Prince *Maurice* of *Naſſaw*, repreſenting the Sun in it's perfect beauty, after ſuch a manner, that it ſeem'd as big as the whole world (which I conceive was a glorious ſpectacle): and yet theſe, and whatever elſe we can imagine to be the object of a bodily eye, are but a *Hemiſphere* of midnight darkneſs, in compariſon of the riches of God's glory; the very glimpſe of whoſe face is no leſs than beatifical.

But though God be thus in himſelf, yet in reſpect of *others*, he may, he muſt be glorified of all his creatures; and therefore Glory (according to the School) is not a bare worth, and excellency in one's ſelf (for that a man may have, and yet be without glory) *ſed teſtimonium excellentiæ & manifeſtationem importat*, ſaith *Aquinas*, 'tis an expreſſing & ſetting out of that Excellency unto others: And thus the very ſenſeleſs and ſenſitive creatures (as much as in them lies) glorifie their Creatour. *The heavens declare the glory of God. Ipſi parietes Curiæ, Cæſari gratias agere geſtiunt*, as the Orator to *Cæſar*, Thoſe very Walls of the Kings Palace, the Battlements of Heaven, are ambitious to give glory to their Lord and Maſter; and deſcend from heaven to earth, and that returns her thanks with uſe: Look upon the brute Beaſts; and *Pariſienſis* will tell us of thankful *Lions* and *Dolphins*; *Lipſius* of a Horſe; *Scaliger* of a *Dog*; and a *Divine* of ours in print, of a *pretty Bird*, the little *Robbin*, that in grateſulneſs have died for their benefactors and deliverers; Stories are full of theſe Examples. It hath been alſo the practice of the worſt of *Orat. pro Marcel.*

men, the very *Pagans*, yea the Devil himſelf ſeems to
Job. 1. condemn ingratitude. *Doth Job ſerve God for nought?* no, he is *hedg'd* about with his bleſſings; and he ſhould be much too blame, if he ſhould not do ſervice to his Benefactour. What then ſhould a Chriſtian do, endued with reaſon and grace? how is he bound to remember his Founder, and to glorifie his Benefactor? ſhall
Virg. the poor Shepherd in the Paſtoral, *ſub tegmine fagi*, ſhading himſelf under his beechen bough, ſhall he ſing a ſolemn *Te Deum*, or *Deus nobis hæc otia fecit?* and ſhall we (like Swine) lye under the trees, feeding on the acorns, and never look up from whence they fall? whereas Anatomiſts obſerve, that there is one nerve more in the eye of a man, than in the eye of a beaſt, that which lifts it upward; and of the nerves, that that's the biggeſt; as if nature had taught us, that man above all creatures, ſhould look up to God, by the eye of thankfulneſs for all his benefits. Shall the ſilly *Bird*, eſcaped out of the Fowler's net, merrily *chirp*, recording (as it were) her danger paſt, and warbling out her gladneſs? yea, ſhall all thoſe winged Choriſters of the Air, when the cold winter is paſt, and the glorious Sun unlocks betimes the door of the Morning, to run his *race* like a *Giant?* and when the time of the ſinging of Birds is come, ſhall they all then make every *Buſh* a *Chappel* to ſing their ſweet notes, in their ſhrill praiſe and thanks to God Almighty, and ſhall man be ſilent? ſhall his mouth be gaping wide to receive a bleſſing; and when 'tis fill'd, ſo cloſe ſhut, that he cannot ſpeak a word to the praiſe of the Donor? Doubtleſs, man is bound to ſound forth the glory of God ſo much the more, by how much he hath received more than other creatures; like the *Statue* of *Memnon*, that was wont to give the greateſt ſound when the Sun did ſhine the hotteſt

hotteſt on it: For, where God beſtows a greater portion of *gifts*, there he requires a greater proportion of *glory*; where he conferrs greater means of *grace*, there he expects a greater meaſure of *thanks*; and therefore when God bleſſes us with any deliverance, or other bleſſings we ought to bleſs Him again, rendring unto him all poſſible thanks and praiſe, by *Euchariſtical* oblations, and gratulatory actions.

Which great *work* muſt begin as the *Spider* begins her *web*, in the *middſt*, namely, in the *heart*. *I will praiſe the Lord with my heart*; which if our Sacrifice of praiſe want, it's very ominous, and like that of *Cæſar*'s, foretels our death: For a heartleſs Sacrifice cannot be a living Sacrifice; and if not living, it's neither *holy*, nor *acceptable*, nor *reaſonable*, neither according to the Apoſtle's order, *Rom.* 12. 1. To offer unto God a *body* without a *ſoul*, is no more than we ſhall ſacrifice to our very *Graves*; and, To ſing a χαῖρε onely with the tongue, is no reaſonable ſervice; ſince a Parrot can do as much. And therefore *fructus labiorum*, the firſt-fruits, and calves of our lips, muſt be offered upon the *Altar* of a grateful heart: *Bleſs the Lord, O my ſoul* (ſaith our thankful Prophet) *and all that is within me praiſe his holy name*, Pſal. 39. 3. his Heart was firſt *hot within him*, and then he *ſpake with his tongue*, the wonderful works of God; he praiſed God, firſt καρδίᾳ in his heart, and then χερσὶ with his hand; firſt *corde*, and then *chordis*; when the *ſtrings of his heart* were firſt in tune, then his hand ſtruck up upon his *Harp*, a *merry noiſe to the God of Jacob*. Now the internal acts of praiſe are chiefly three:

1. To take a *particular notice* of all our bleſſings. A fault herein is like a fault *in prima concoctione*, that's never rectified in thoſe acts that are to follow; for *know-*

Sanderſ. Ser. pag. 470. 471. *knowledge* muſt ever go before *acknowledgment*, and *apprehenſion* before *confeſſion*. The beſt *Arithmetick* is to reckon up the ſeveral dangers that God preſervs us from, and delivers us out of; and to keep a punctual accompt of all thoſe mercies that are renewed unto us every morning, yea every minute; which alaſs, paſs by us without the leaſt regard, the very *commonneſs* of them, taking away the *obſervation* thereof.

Luc. 16. 25. 27. 2. But 'tis not enough to take notice alone of God's good things beſtowed upon us; for *Dives* in hell could do no leſs, when *Abraham* told him of it; but, upon conſideration, we muſt ſet a due valuation and eſteem upon them; no way imitating the murmuring *Iſraelites*, who being delivered out of *Egypt* into *Canaan*, a land that flowed with milk and honey, yet *thought ſcorn of that pleaſant land*, Pſal. 106. 24. whereas the due eſtimation of a bleſſing, will make a man (that's delivered out of miſery) to be as contentedly thankful, for the light of a *Candle*, as another is for the light of the *Sun*; for the *crums* that fall from the table, as another is for a *well-furniſht board*.

3. Upon their eſtimation muſt follow a *commemoration*; we muſt make our memories the faithful Regiſters and Treaſurers of all his mercies, both φυλάττειν and τηρεῖν, to keep them ſure in the brain, and to lock them up faſt in the Cloſet of the heart, as 'tis ſaid, that *Mary kept all thoſe ſayings, and pondered them in her heart:* which leads me to a ſecond part of praiſe and glory, which we muſt render unto God.

2. And that is not onely *intus canere* (with *Aſpendius* the *Harper*) to make melody in our hearts; but when they have been *inditing of a good matter, our tongue* muſt be *the pen of a ready writer*, to carol out the praiſe of our Benefactor; from whence it is, that the ſame word

word כבד is taken both for glory, for the *ſoul*, and for the *tongue*: The tongue (that *Cymbal* of praiſe) being the beſt inſtrument of glory, is moved by the ſoul, which being inflamed with the ſpiritual fire of thankful love, vents it ſelf by the mouth; making the tongue its Herauld, to trumpet out the glory of *Jehovah*, in the eye and ear of *Iſrael*; for, hearken a little to the ſweet Singer of *Iſrael*: *My heart was glad*, ſaith he, and then *my glory* (*i. e.*) *my tongue rejoyced*, Pſal. 16. 9. *Awake up my glory*, the beſt member that I have: *awake Lute and Harp*; as if they had been aſleep, he rouſes them up, (like the Cock, that having firſt ſtirr'd up himſelf by clapping of his wings, then crows to awaken others) that he might make the *voice of his praiſe to be heard*; that he might *give thanks unto the Lord among the people, and ſing unto him among the nations*; that he might *declare his ſalvation from day to day, and tell of all his wondrous works*. Holy *David*'s thankſgiving is compleat in the four parts it hath, *viz.* 1. *Confeſſion of the Author*; 2. *Contentation in the receipt*; 3. *Annuntiation to others*; and 4. *Exhortation to others* to joyn with him. *O come hither* (cries he) *and I will tell you, what God hath done for my ſoul*; he will not, *clàm & remotis arbitris gratias referre* (in the words of divine *Seneca*) he will not ſmuther his thanks, as if he were aſham'd, either of him from whom he receiv'd his bleſſings, or of himſelf, that he ſhould receive the ſame; but hee'll make known to the world, how much he is bound to be thankful, and yet how little he was able to expreſs his thanks as he ſhould; as if he were overjoyed, he'll needs have the whole Congregation to joyn with him; *Let the people praiſe thee, O God, let all the people praiſe thee*; and ſings the ſame tune over and over again; yea, as if he could not ſleep, but were almoſt

Pſal. 16. 10. & 57. 9. *Buxtorf. Lexic.*

Pſal. 108. 3. & 96. 2. & 66. 15.

Pſal. 42. 10.

Pſal. 67.

moſt frantick for joy, ye may hear him *ſinging* (like the Nightingale) in the *night* ſeaſon, and yet he is not weary, for he is telling of God's loving-kindneſs too, *early in the morning*, Pſal. 92. 2. Yea, this muſical Prophet harps ſo often upon this ſweet ſtring of praiſe and thankſgiving, that the very title of the Book of Pſalms is ספר תהלים *The Book of Praiſes*, the denomination being taken *à majori*, from the greater part of them.

3. But for a cloſe of this part, our praiſe muſt not reſt in vocal melody onely; but (to make our Song of deliverance full, and pleaſing unto God) our hand (like a good Muſitian) muſt play that part which we ſing with our voice, otherwiſe it will prove but harſh muſick; which made St. *Auguſtine* give us this *Item* upon my Text. *Cave, nè dum benè cantas, malè vivas; Laudat enim Deum viva voce, qui vitâ & voce*; he praiſeth God moſt, that lives beſt; And therefore (in the *Latin* phraſe we muſt *gratias agere*, we muſt thank God indeed; *alitèr, fingitur, non agitur gratitudo* (as St. *Auguſt.* of Repentance) thankfulneſs in life being in truth the very life of thankfulneſs. As God's *benedicere* is a *beneſacere*, a real benediction; ſo muſt man's alſo, it muſt not be *vox & præterea nihil*; for the Citizens of *Jeruſalem* had not only *Hoſannah* in their *mouths*, but *palms* in their *hands*, and ſo muſt we; for God loves to *ſee* a thankful man, rather than to *hear* him; the *ſilent* ſpeaking of our *actions*, being better underſtood (at leaſt better interpreted) than an *empty formal profeſſion* of the tongue; for even among men, he that ſhall be importunate in his ſuits, and large in his profeſſion of grateful obligations; and yet ſhall either deny, or even hardly be intreated, to do but a ſmall courteſie for benefits received, is at the beſt but a *complemental Hypocrite*: And St. *Hierom* brands him with a note of impudence, that

that can have the face to deſire any thing of him (though in the time of diſtreſs) whom before he hath either wrong'd or contemn'd. *Poſtulatio impudens eſt* (ſaith he,) *tempore neceſſitatis ab illo auxilium quærere, quem tempore pacis contempſiſti*: Wherefore our thankſgiving, and praiſe, upon deliverance, muſt be expreſt by a new obedience. Beſides, the ſtream of Interpreters run moſt fully in this channel; *Non laudat, qui benedicit & malè vivit*; ſo *Ludolphus*. *Sacrificium laudis honorat Deum, quod puritate fidei & actionum probitate fuerit immolatum*; ſo *Caſſiodorus*. *Impleti fructu ſanctificationis, offeramus ei ſacrificium laudis*; ſo St. *Hierom*. *He that offereth me thanks* (ſaith God) *he honoureth me*; and honour includeth adoration and reverence, invocation and true obedience; yea, the whole duty of man to God, Divines have reduced to this one head of *gratitude*. As therefore *Æſchines* did to *Socrates*, ſo we muſt (in thankfulneſs) give our ſelves to the Lord our Maſter, *praiſing him upon an inſtrument of ten ſtrings*, Pſal. 33. 2. *Decachorda eſt Decalogus*, as *Bellarmine* myſtically interprets the place. Which accords with our Saviour's ſpeech, *Joh.* 15. 8. Herein is my Father glorified, when ye bring forth much fruit, when we glorifie him ſo by our *good works*, that others ſeeing the ſame, may alſo *glorifie our Father which is in heaven*. And this brings me at laſt to the ſecond Particular, the *Prince*, to whom this Tribute is onely due, and that's to him that delivered thee. *I will deliver thee* (ſaith the Lord) *and thou ſhalt glorifie* (not thy ſelf, nor any thing elſe, but onely) *Me*.

In Loc.

in verſ. ult.

in verſ. ult. Pſal. 50. *ult.*

As all our bleſſings flow onely from the fountain of God's goodneſs, ſo the *ſtreams* of our thanks and praiſe muſt return back to the *Ocean* of his glory: All our acquittances for the receipt of any bleſſing muſt run thus, 2. *Part.*

Receiv'd from God, at ſuch and ſuch a time, ſuch and ſuch a favour, by me his ſervant, to be imploied to my Maſter's honour and glory: For, ſince greatneſs and excellency is the ground of glory, God, who is moſt high, is moſt to be honoured, and eminently to be glorified
Pſal. 105. 2. for his *excellent greatneſs*; ſuch excellent greatneſs, that the greatneſs of all the *Pompey's* and *Alexanders* of the world is but a drop of morning dew, in compariſon of him, who is great in his Eſſence, his Attributes, and his Actions; and therefore the *Græcians* very fitly deſcribe things that are great and excellent, by the title of *Divine*; and the *Hebrews* by the very name of *God*; for whereas we read (in *Gen.* 30. 8. according to our Tranſlation) of *Rachels* great and excellent *Wraſtlings*, and *Pſal.* 36. 7. *the mighty great Mountains*, and *Jon.* 3. 3. that *Nineveh was an excellent great City*; they are all call'd in the *Hebrew*, *the Wraſtlings of God*, *the Mountains of God*, *the City of God*.

Since then God's *name alone is excellent*, Pſal. 148. 13. *Aſcribe unto the Lord glory and worſhip*, Pſal. 29. 1. He that ſhall thank himſelf, and ſacrifice to his own net, ſhall have no thanks for his pains, but ſhall catch himſelf, and a due puniſhment for ſuch a ſin. The proud *Aſſyrian* that boaſted, *By the power of my own arm, and by my wiſdom, becauſe I was wiſe*, have I done thus and thus, was a fool for his pains, and had his reward, *Iſaiah* 10. 12. High flying *Herod*, becauſe he gave not God the glory, but glorified himſelf in his Flaterers applauſe, was buried whileſt he was alive; for lice fed upon his fleſh, and laid his *honour in the duſt*, Act. 12. 23. To glory in our ſelves is but vain-glory, and indeed no better than meer madneſs; הלל in the *Hebrew* ſignifies both: To ſhew what madneſs it is, for any to go about to raiſe their names by their own ignominious falls;

falls; like the mad Builders of *Babel*, who thinking to get themſelves a *name*, (ſaith the Text) brought confuſion upon themſelves, and their names too; ſo that they are quite periſhed from among the children of men; Wherefore, *Not unto us, O Lord, not unto us, but unto thy name be all the glory*, Pſal. 115. 1. Far be it from us to think (much more to ſpeak) as that proud *Pariſian Doctor* did, who when he had learnedly diſputed for the Humanity of Chriſt, and was carried with acclamations (like a *Knight of the Shire*) on the ſhoulders of his Auditors, uttered theſe arrogant impious words, *O Jeſule, Jeſule, cauſa tua cecidiſſet hodie, niſi ipſe ſtrenuè ſuſtinuiſſem*; a blaſphemy able to violate the ear of a *Pagan*, and to turn the blood of a Chriſtian into water. God is ſo jealous of his honour, (that as the Mariner, who to ſave the Kings Crown from ſinking, was fain to put it on his own head, becauſe he could not ſwim with it in his hand to bring it ſafe to land,) as he was, not onely not rewarded, but puniſht for his ſervice: ſo, howſoever men may ſeem to uphold the glory of God, when-as they ſuppoſe it ſinking; yet if they ſhall put it any way upon their own head, the King of Heaven (being wondrous tender of his honour) will for all their readineſs, deprive them at laſt of their crown of glory. 'Tis a memorable Story of *Henry* the Fifth, that after his great Conqueſt in *France*, he would not ſuffer his *Helmet*, that was full of blows and dints, to be brought into *England* with him, nor himſelf to be welcom'd home with ſongs of ſucceſs; fearing leſt ſomething too much might be aſcribed to himſelf, or to his armour; and deſired that God might have all the glory. *Give* therefore *unto the Lord* the tribute of thanks and *honour*, which is *due unto his name*: Gen. 9. Pſal. 29. 2. due, as an act of Religion, due alſo as act of Juſtice, the very Law

of nature binding all to a grateful recognition of their Benefactors, and withal to ſome kind of requital; either real, where ability and opportunity ſerve; or at leaſt, to a *votal*, in an earneſt deſire and endeavour to expreſs our thanks as far as we can.

Now though it be true, that God who is the fulneſs of perfection, can receive nothing from poor Man, by way of *commutative* juſtice, ſo that the tongues of men and Angels can never celebrate his mercies according to their merit; yet in reſpect of the *thankful* receiver, there muſt be ſtill a *Quid retribuam?* a conſultation and endeavour to make retribution, either to God by immediate ſervice, or to his ſervants and friends for his ſake; to Himſelf, Sacrifice is a ſervice due onely to a Deity, and Θυσία αἰνέσεως δοξάσει με, the Sacrifice of Praiſe is moſt pleaſing unto God, to whom we are to offer ſtill *ſacrificium pecoris*, as well as *pectoris*, to ſacrifice a beaſtly luſt, which is a greater ſacrifice, than to ſacrifice a beaſt; yea, that we ſacrifice our ſelves, our ſouls and bodies to his glory and ſervice, which we are to expreſs divers wayes.

Phil. 4.

1. By the Sacrifice of *Prayer*, which is a Sacrifice of *Praiſe*, becauſe, according to *Pariſienſis*, *Non eſt uſquequaq; perfecta oratio, quæ laudem non habet:* and we know that the Apoſtle makes *Thanksgiving* to be part of *Prayer*. 1 *Tim.* 2. 1. and therefore the *Publick Prayers* of the Church, have very fitly intermingled divers *Publick Thanksgivings* for publick bleſſings.

2. We expreſs our thanks by Hymns, and ſpiritual Songs; and, in theſe, our Publick Service is eminent, where we have firſt a *Gloria Patri*, a *Doxologie* to the bleſſed Trinity, which is above 1300 years ſtanding in the Church ever ſince the firſt Council of *Nice*; then follows the *Venite exultemus*, *O come let us ſing unto the Lord*;

Lord; and in the next verſe, *Let us come before his preſence with thansgiving*; after that, we have St. *Ambroſe* and St. *Auguſtine's Carol, Te Deum laudamus*; beſides, the Creature's *Benedicite*; *Zachary's Benedictus*; the bleſſed *Virgin's Magnificat*, and the Angels *Gloria in excelſis.*

3. Thirdly, we expreſs his glory, and our thanks, by the commemorative Sacrifice of the *Body and Blood* of Chriſt, which is call'd by the very name of Thankſgiving it ſelf, εὐχαριστία: theſe and divers other ways we ought to expreſs our praiſes, and to ſhew our ſelves *thankful before the Lord the King*; and yet when we have done all, and made the beſt thankſgiving we can, to the giver of things thanks worthy; the beſt fruits of our land, of our valley of tears, will be but like *Jacob's Nuts* and *Almonds*, too ſmall a Preſent for the King of Heaven; and therefore, as *David*, when he could not ſhew that kindneſs to *Jonathan* which he deſired, enquired for ſome of his good friends, that he might requite *Jonathan*'s love by ſome kindneſs ſhewn to them, 2 *Sam.* 9. 1. So ſince we cannot make ſufficient retaliation to God, let us do it to his Children and Servants, and that two wayes. *Gen.* 43. 11.

First, by a due *Commemoration of his glorious Saints in heaven.* 1.

Secondly, by a charitable *Contribution to his poor Saints on earth.* 2.

For the firſt, *Honoramus ſervos* (ſaith St. *Hierom*) *ut honor ſervorum redundet in Dominum*; we are bound to honour ſuch as have been Inſtruments of God's bleſſings to us, yet ſo, as that we always praiſe God in them, and them in God; and to this purpoſe divers read the firſt verſe of the laſt Pſalm, *Laudate Dominum in ſanctis, & ſanctos in Domino.* Such as have been *burning* 1.

and

and ſhining lights, famous in their generation, for piety and vertue, the People ought to ſpeak of their wiſdom, and the Congregation of their praiſe, *Eccluſ.* 44. And that's the ſecond way to expreſs our thanks, *viz.*

Since our requital cannot reach up to God, our glorious Head, that we (like *Mary*) beſtow our ointment, our gifts and endeavours, upon his feet, his poor Members here below; whom he hath appointed his *Deputy-receivers*, that whatſoever we do to *them*, he may take it as done to *himſelf*. This endeavour of ours, God out of his love accepts for a requital, not weighing ſo much the matter, as the manner and mind of the thankful giver: For the poor *Widows two mites*, though they were but Mites (and theſe but two) both ſcarſe worth a farthing, yet in a *Geometrical proportion*, and in God's account, they were valued above the *richeſt gifts* in all the treaſury, *Mar.* 12. 42. *A cup of cold water* (which is but a *cold almes*) but cold water, and but a *cup* of that too, yet when 'tis for Chriſt's ſake, and when a man can give no more, it *ſhall not loſe its reward*; for, as *Iſaac*, that he might *know* his Son, would needs *feel his hands*, *Gen.* 27. 21. ſo a thankful *Iſraelite* is known likewiſe by the *works of his hands*; as Chriſt himſelf *was known*, *Luk.* 24. 35. *by breaking of bread*, and by the ſweet odour of his alms; This is to *honour the Lord with our ſubſtance*, Prov. 13. 9. and to teſtifie our thanks to be real, when we labour thus to expreſs them, both to God by immediate ſervice, and to his Servants for the Lord's ſake; in which duties every man muſt be an *actor* himſelf, which is the third Particular, the *Party* that muſt pay this tribute of Glory, and that's *Thou thy ſelf*, who art delivered, *I will deliver thee* (ſaith the Lord) *and Thou ſhalt glorifie me.*

Mat. 25. 40.

Mar. 9. 41.

This

This Tax of Spiritual Tribute is impoſed upon, and exacted of every Subject, *high and low, rich and poor, one with another*; the low and poor, muſt return unto God double honour, for their double bleſſings; both theſe received immediately from God, and immediately from the high and rich: the high and rich muſt alſo give a greater proportion of thanks, anſwering to the *Benjamin*'s portion of bleſſings that they have received; beſides, he that calls and finds deliverance, is bound by my Text to glorifie God, and he that is delivered before he calls, hath a greater tye to glorifie him more, in as much as he is indebted both for the duty he neglected before his deliverance, and for the deliverance it ſelf; ſo that all, ye ſee, are bound. If any might pretend an immunity, it muſt be he, (if there be any ſuch) whoſe eminency of birth and quality hath placed him ſo high, that no cloud hath interpos'd between him and the ſun-ſhine of proſperity; yet he (if his judgment be not clouded) muſt needs perceive, that he hath a peculiar obligation, as much above others, as his Eſtate is better than others; for, if it be a double mercy, to prevent our calling by deliverance, it muſt be a favour multiplied beyond Arithmetick, that anticipates the day of trouble. He that cannot diſtinguiſh between Happineſs and Being, muſt be thankful to God, *ſo long as he hath a being*: none can make *affidavit* here by another, or Subſtitute a Proxy, to ſacrifice his thanks for him, for, as every one muſt have a perſonality of faith, ſo likewiſe of devotion: For the Law, though it were delivered when thouſands were preſent, yet 'twas directed to particulars, *Thou ſhalt*, and *Thou ſhalt not*; To ſhew, ſaith *Philo*, that every man muſt do his own work, and that he muſt have oyl of his *own*, in his *own* Lamp of praiſe, to glorifie God withall: The greateſt 3. *Part.*

greateſt Monarchs have given this homage to the King of of kings, in their own perſons. King *Philip* of *Spain*, (as Mr. *Cambden* reports) though he were baffled in 88. as never Prince was, yet gave publick thanks, that it was *no worſe*; and our *Virgin-Queen* openly at *Pauls*, that our deliverance was ſo *great*; but none more frequent than King *David* was in perſonal performance of his thanks, *I will give thanks unto thee O Lord, I my ſelf will awake right early. O God, my heart is ready, my heart is ready, I will ſing and give praiſe*, Pſal. 108.1. where we may obſerve, that he was not onely an Agent himſelf, but he was agile and nimble in it; his heart for God's ready mercies was likewiſe ready for thanks, knowing full well, that (*Gratia ab officio, quod mora tardat, abeſt.*) His ſong would be out of tune, if it were not ſung in due time; and that not for an hour, or a day, but all the dayes of his life, and for evermore, which is the fourth Particular, That our thanks muſt follow in the neck of our deliverance, *I will deliver thee*, and, *preſently*, *Thou ſhalt glorifie me.*

Annal. Elizab.

4. *Part. Lib.* 2. *de Ben. cap.*25. *Qui gratus futurus eſt, ſtatim dum accipit, de reddendo cogitat*, ſaith *Seneca*. A grateful man, upon the receipt of a bleſſing preſently thinks of his thanks, before he forget it; for *memento* is a Verb Defective, and men are commonly very defective in their *memento's*; for of all the faculties in the Soul (ſince the fall) *memory* is the weakeſt, and of all things to be remembred, *Beneficii memoria eſt breviſſima*, Good-turns are ſoon forgotten; and of all good-turns, the Bleſſings of God: Alas, how many do vow moſt deeply in diſtreſs (as the Mariner in the ſtorm at Sea, as ye know the Story) and yet being delivered, and delaying a while the practice, become preſently, as if they were carried *into a land where al things were forgotten*, or had drunk of the River

River *Lethê*; they neither remember the grief of their former miſery, nor the comfort of their preſent delivery: The ten Lepers lift up their voices and cried aloud, when-as they were Suitors: but being cleanſed, 9. of them became more foul by their *ingratitude*, than they were before by their *leproſie*. Chriſt had onely the *tithe* of them; one of ten returns to give him thanks, and that with ſpeed too, while his affections were hot: no ſooner did he ſee his cure, but he haſtens to acknowledge it. He, whoſe name is *I AM*, is beſt pleaſed with *I am*; yea, he that is *Alpha* and *Omega*, the *firſt* and the *laſt*, will have our thanks and glory, to begin with the *firſt*, and to continue till the *laſt*; And that's the laſt Part, the Continuance of all: Thou ſhalt pay ſo, as ſtill thou ſhalt, all the dayes of thy life, and world without end. *Luc.* 17. *Laſt Part.*

Gratum hominem beneficium ſemper delectat, ingratum ſemel. So ſayes the *Moraliſt*; *I will alwayes give thanks unto the Lord, his praiſe ſhall be ever in my mouth*; *Every day will I give thanks unto him, and praiſe his name for evermore*; ſo ſings our Prophet: and ſo he ſung till he was *out of breath*: the laſt *note* of the Pſalms is *Hallelujah*, and that's without a cloſe too; for the Rabbins obſerve, 'tis left without a point, or period. *Ita, finitus eſt liber Pſalmorum, nec tamen finitus*, ſaith one. To ſhew that we muſt ſing God's praiſes *indeſinenter*; and that, when we have done here, we muſt begin again hereafter. As God is never weary of his *favours*, ſo muſt we be never weary of our *thanks*, the continuance of the latter being the way to continue the former, *Aſcenſus gratiarum deſcenſum gratiæ*, By *giving* we *receive*, and provoke future bleſſings by former thanks. *Sen.* *Pſal.* 34. 1. *Pſal.* 145. 1.

'Tis reported, that when two Nations made great ſuit to the *Romans* for the ſame thing, one pleaded, We

have done thus and thus for you; but the other urg'd onely this, You have done already thus and thus for us, &c. This laſt carried it: Acknowledgment and thanks for benefits received, is the ready way to obtain more: As then God's mercies towards are from everlaſting to everlaſting, ſo likewiſe his praiſes muſt be ſung by us for ever and ever. *Immenſa beneficia, laudibus immenſis celebranda*; In this life we muſt begin this Hymn of glory, and ſing on till our laſt note, and then we ſhall reſt onely a *Minnum* (but a ſingle point of time) and begin our Song again in the *Quire* of Heaven; For, whereas *Prayer* (like *Faith* and *Hope*) is but *virtus Viæ*, and ſhall ceaſe in *Patria*; *Praiſe* and *Glory*, and *Thankſgiving* (like *Charity*) ſhall remain for ever and ever in Heaven, where *Symbolum gratiarum* is the onely *Shot*, that the Saints muſt pay for the *Supper of the Lamb*; where their praiſes ſhall be ſharpned by fruition; and the more they poſſeſs that which they do deſire, the more thankful are they ſtill for what they enjoy; ſinging (with thoſe ſweet voices of Heavens Angelical Quire) ſempiternal praiſe to the eternal God for evermore; *Sed nec æternitati nec æternitatem, pingam*; But ſhould I ſpeak with *the tongue of Men and Angels*; I could never tell you the end of this praiſe, and therefore I cannot in fitter terms conclude, than in the words of St. *Bernard*, upon the like ſubject, *Facio finem, ubi non eſt finis.*

Now to the Lord our God, *which was, which is, and which is to come*; who hath *delivered us* from all our enemies, and *poured his bleſſings upon us*, be all honour, and glory, praiſe and thankſgiving, from henceforth and for evermore, *Amen.*

MAN'S

MAN'S DEATH and FUNERAL.

SERMON XVI.

Eccles. 12. 5.

Man goeth to { *the house of his Age,* / *his Long-home,* } *and the Mourners go about the streets.*

KIng *Solomon*, who was the greatest *Divine* among *Philosophers*, and the best *Philosopher* among *Divines*, wrote (as 'tis suppos'd) divers books; The titles whereof might be; 1. *de Historiâ animalium*, of Birds and Beasts, and Creeping things. 2. *Solomon's Herbal*, from the *Cedar* in *Lebanon*, to the *Hyssop* that sprang out of the *Wall*. But these are all perished, and divers have had their several conjectures how; some have thought they were burnt with the Temple: *Emmanuel Thesaurus* thinks, that *Hezekiah* burnt his *Herbal* before, when he burnt the *Brazen Serpent*; *Quoniam ex horto non è cœlo salus quærebatur, & herbarum non oculorum expresso succo, membra curabantur, non animi.* 1. Reg. 4. 33. in Heze.

Onely Three of his Books are preſerv'd for Canonical, and they are compared to three chief *Sciences.*

His *Canticles* to *Metaphyſicks*, abſtract in their genuine ſenſe from material and ſenſible objects; treating of ſupernatural and divine Myſteries, ſo divine, that *Cajetan* (the acuteſt Schoolman that ever wrote) ingenuouſly confeſſes, that when he was 66. years old, he did not underſtand 'em: and therefore no marvail that the *Jews* were forbidden to read them, till they were 30 years of age.

Comment. in Eccle. in fine

For his *Proverbs*, They are compared to *Ethicks*; preſcribing rules for inſtruction and *Moral* practice; And this his *Eccleſiaſtes* to *Phyſicks*, and natural Philoſophy; where *Ens mobile* is his ſubject, things obnoxious to alteration and change; handling in his 1. *cap. De Generatione, & Corruptione*; in his 3. *cap. De Tempore & de Anima*; in his 5. and 6. *De Senſu & Senſili*; in his laſt, *De Senectute, de Vita & Morte*: I could eaſily inſtance in the other parts of *Phyſick*; but his chiefeſt Subject, which he moſt inſiſts upon, is, *De Vacuo*: which, contrary to Philoſophy, he labours to prove, *Vanitas vanitatum, omnia vanitas*, being the main concluſion in all his Book; which Poſition to be laid down by ſuch a one as *Solomon*, for him to complain of emptineſs and vanities, may at the firſt hearing ſeem a little ſtrange; for he was an *Exchequer* fill'd with the riches of God's goodneſs; a vaſt *Magazin*, ſtored with a world of gifts, a triple *Cabinet*, ſtufft with the jewels of Nature, Grace, and Fortune; and yet he cries *Datur vacuum*: &, *Quantum eſt in rebus inane?* He that ſwam up to the chin in Lard and Oyl of pleaſure; that ſwayed the royal Scepter upon the higheſt Throne of Honour the Sun ever ſhin'd on; that had Gold and Silver as the ſtones of the ſtreet; and, to crown all thoſe glorious Deities

ver. 3. and 4.

1. *Reg.* 3. & 4. *cap.*

Eccle. 2.

Deities which the world adores, he had *Mundum Eruditionis*, (as *Eraſmus* encomiaſtically ſpake of Biſhop *Tonſtall*) a world of knowledge, being βιβλιοθήκην ἐμψύχου, ἢ περιπατοῦν μουσεῖον, a living and walking Library to the Nations, and the Oracle of Wiſdom to the World: And yet this *Great Favourite*, and Darling of the World, when he had enjoyed all the delights that Art and Nature could afford him under the Sun, when he had laid the rains of his affections looſe in the neck of pleaſure, and ran himſelf out of breath, in a courſe of vanity; in a word, when he had tried all concluſions to find (as he thought) ſome ſolid content and happineſs in the things here below, returns at laſt with a Writ of *Non eſt inventus*; for, after all his ſearch and enquiry, he could find nothing but *Vanity and vexation of ſpirit.* *Epiſt.* 82.

But what, No content, *Solomon*, in the Royal Robes of Majeſty? cannot a golden Crown eaſe thy head? No, alaſs! the King's *Crown* hath a *Croſs* on the top on't, and is in truth a *Crown of Thorns*, that is full of cares and fears, the lofty pinnacle of Soveraignty making a wiſe man's brains ſomtimes to become giddy, and like the Sun in its *Zenith* and higheſt pitch, to ſeem to tremble; And therefore *Pope Adrian* the V^th^ when he wiſht any miſchief or vexation to a man, was wont to uſe this imprecation, *Utinam Papa eſſes*, I would thou wert Pope: ſuppoſing, that that were torment enough, To have to do with that *Hydra*, the People, that unruly beaſt with ſo many heads; ſo that *Nolo Epiſcopari* was no complement (I believe) in the primitive times; *Privatus dormit Scylla*, The private man ſleeps ſecure, whereas men of great parts and place, have commonly great cares to diſquiet them. *Brent. in Eccleſ. c.* 1. 8.

But when *Solomon* is weary of imployment abroad, can he not delight himſelf at home in his Orchards of *Paradiſe*,

Eccleſ. cap. 2. ver. 5. *Paradiſe*, and Gardens of *Eden*? can he not pleaſe his genius in the lap of *Dalilah*, and ſport himſelf with his
1. Reg. 11. 3. 700 wives, and 300 Concubines? alas no; His Apples were all *Apples of Sodom*, his *Eden's* full of *Serpents*, and all his 1000 *Eves* ſo many *ſeducing Evils*, that depoſed him from his Throne of right reaſon, and ruled him as they pleas'd, inſomuch, that he did not ſtick to forſake God his Maſter, to ſerve his Miſtreſſes, worſhipping (together with thoſe Idols of his luſts) the Idols
Pſal. 106. 36. of the Heathen, which turned to his own decay. *Sic virgo formoſa ſuperne, Deſinit in turpem piſcem*; He paid dear for his pleaſures; *nocet empta dolore voluptas*, ſorrow and repentance was all that he gain'd by thoſe pleaſures of *ſin* that were for a *ſeaſon*, which made him complain, and declaim at laſt, that among his thouſand females he had not found one, but ſhe was *more bitter than death*, *Eccl.* 7. 30.

And as for *Riches*, he found they could neither ſatisfie in their poſſeſs, nor yet be certain from their loſs;
Phil. 3. that they were *ſimus aut fumus*; either σκύβαλα, as the Apoſtle calls them, baſe dung ſcrap'd out of the bowels of the earth, or ſmoke that vaniſhes while men think to embrace it; being like ice, that either melts under us, or we ſlide from them. In a word, that all *Goods* were truly *movables*; to ſome, he ſaw they were *ſpecioſa vincula*, and made men their ſlaves; to others, *peccatorum incitamenta*, provocations of evil; to the beſt but a walking-ſtaff, which men muſt lay aſide when they come at home. Lo this is the vanity of Honour, Profit, and Pleaſure!

But yet methinks Knowledg ſhould make one happy. *Vivitur ingenio*, although *cætera mortis erunt*; as if that made man immortal, being a beam of the Divine Eſſence; and yet the Wiſeman himſelf tells us in his

1. *cap.*

1. *cap. ver. ult.* That *he that increaſeth knowledg, increaſeth ſorrow*; one reaſon whereof may be that which he adds in his laſt chapter, and 12*th* verſe, Becauſe *much ſtudy is a wearineſs to the fleſh*, and he that *ſits* much at it, *goes* the faſter to his end: Beſides, if knowledg could make one happy, the Devil himſelf would be ſo, ſince he is as *great* a *Scholar* (though not ſo *good* a *Scholar*) as the beſt; for divine knowledg is beatifical, to which humane ſerves onely as a handmaid; which, notwithſtanding is of good uſe, as long as ſhe ſerves her *Miſtreſs*, but out of her *ſervice*, will indeed, at laſt encreaſe our *ſorrow*; for *Toſtatus Abulenſis*, that was *Arca Eruditionis*, and wrote twice as many leaves in *folio*, as he lived dayes, yet when he lay upon his death-bed, as *Medina* relates of him, *præ multitudine ſpeculationum, non habebat quid crederet*, his many curious queſtions, and infinite diſtinctions buz'd in his head, ſo that he knew not what ſeriouſly to believe; for, as *Joſeph* and *Mary* loſt Chriſt in the Crowd; ſo had he, in the multitude of Speculations: Whereas *to know God, and him whom he hath ſent, Jeſus Chriſt, is onely eternal happineſs, Joh.* 17. 3. Felicity conſiſting in the underſtanding of this divine Object; in the Underſtanding, I ſay, *primò & immediatè, per attingentiam Objecti beatifici*, though in the Will, *per ultimatam & perfectam fruitionem objecti prius apprehenſi*, as *Scotus* and his followers acutely. The conſideration of the premiſſes brought *Solomon* in concluſion to ſee his errour, who upon experience of theſe vanities, did *re-ſapere & reſipiſcere*, according to St. *Hierom*; and, to teſtify ſo much, turn'd *Preacher*; and wrote this book (as the ſame Author affirms, in, 1. *Cap. Eccl.*) Wherein he preſſeth fully the World's vanity, and the mutable viciſſitude of all things under the Sun, making very frequent (yet no vain) repe-

Heyl. p. 58.

Tom. 5. *fol.* 253.

cap. 12. repetition of it; and in concluſion makes good uſe of all, *viz.* to draw our affections from things below, to things above: not to dote upon the World, that paſſeth away; but to pitch the thoughts of our immortal ſoul, upon God, our chiefeſt Good, whoſe *years never fail*, but is the ſame *for ever*, *Pſal.* 102. 27. And this we ought to remember betimes, *in the dayes of our youth*, *ver.* 1. which he backs with a reaſon, becauſe *man*, is likewiſe vanity, and a *thing of nought*, at the beſt, of no long continuance; ſince his life is but a winter's day, ſhort, and dirty, and therefore having a long journey to go, he makes haſte to the houſe of his age; For, *Man goeth to his long home*, *and the Mourners* &c.

Which words contain two Generals, 1. *Man's Death*, and 2. *his Funeral*. His Death, is deſcrib'd by his journey to the *houſe of his age*, the *Grave*, to which man is going from the time that he is born. *Homo ibit per mortem*, ſaith St. *Hierom* and the Gloſs, Where we have 3. particulars.

1. *The Traveller*, *Man*; *Adam* in the Original, which is no perſonal name, but of the whole *Species*; every
1 *Reg.* 2. 2. man goes the *way of all fleſh*, *Joſh.* 23. 14.

2. *His Journey*, which is one continued motion; not ſtanding ſtill, but alwaies a *going*; *Man goeth* &c.

3. Laſtly, his *Home*, or journeys end, οἰκ ἴδιον ἄσυλον ἀνθ, *Tremel.* *ad domum ſeculi ſui*, ſo the moſt: *æternitatis ſuæ*, ſo St. *Hierom*: *To his long home*, ſo our Tranſlation reads the words, *man goeth to his long home.*

1. *Long*, either becauſe he puts it *farr from him*, and ſo makes it ſeem a long way to it.

2. Or becauſe he thinks it *long before he be there*, and longs to be at home.

3. Or Laſtly, becauſe he ſhall *ſtay long*, when he is there,

there. Thus, *Man goeth to his long home, &c.*

In his Funeral, there are obſervable two Particulars: 1. *The Mourners*, and 2. *Their Solemn Proceſſion. They go about the ſtreets:* Theſe are the *ſteps*, which my following diſcourſe ſhall *tread* in; In the finiſhing of which Journey for others, I ſhall be going on my ſelf towards *my long home. Dum loquimur tranſit*, whileſt we are ſpeaking of it, *our time paſſeth away, and we are gone:* ſo that the Angel might ſpeak here to me, as once he did to *Eliah*, *Ariſe, get thee up, thou haſt a great journey to goe*; where, in my ſetting forth, I meet firſt with my fellow-Traveller, *Man*, who is going apace to the houſe of his age, his *long-home.*

But how comes it to paſs, that Man, who was ζῶον λογικὸν, καὶ θεῖον ἰσόγωνον, a Celeſtial Animal, and a Terreſtrial God; the *Syſtem* and *Epitome* of the world, and the rareſt piece of perfection among all the creatures, being made by a *Parliament* of the Upper-houſe, the bleſſed *Trinity*, that ſat in *Council* about his framing; who was created by God, to be *immortal*, *and made to be an Image of his own eternity*, Wiſd. 2. 23. how comes it then, I ſay, that man ſhould be like the *beaſts that periſh*, and ſhould be thus going on to *ſee corruption?* 1. *Part.*

'Tis true, that the frame of Man's body before the Fall ſhould have ſtood for ever, and have been immortal; not eſſentially, as God, nor in reſpect of it's intrinſecal natural principles, as the Angels, and the Souls of Men; but *ex hypotheſi*, *& ex parte Dei efficientis*; ſaith *Aquinas*; in regard of God's divine diſpenſation, who made Man, with ſuch a condition, that, had he ſtood undefiled in his ſoul, he had never had a body of death, ſubject to the corruption of deſtruction, whatſoever it had been to the corruption of perfection, or tranſlation; *Homo ſic fuit creatus, ut ſi vivere ſine peccato* 1. *p. q.* 97. 1. *Aug. de verb. Apoſt. Serm.* 34.

cato voluiſſet, ſine termino vixiſſet; for there was put into Man, at his creation, ſuch an *Oily Lamp* of Immortality, as ſhould have blaz'd to eternity, had not Man by his own folly blown it out; *Vitam non brevem accepimus, ſed fecimus*, Senec. For although his body were compounded of the contrary natures of the four Elements, yet they were ſo well tempered in a perfect harmony, and abſolute proportion of their qualities, that there ſhould never have been any the leaſt jarr, or obſervable diſcord: his original purity, which communicated to his body an admirable vigour; his vigilant prudence to ſhun all cauſes of diſtemper; the ſpecial providence of God, and the continual guard of Angels, together with the fruit of the Tree of life, ſhould have been (ſaith *Bannes*, and other Schoolmen) as ſo many preſervations, againſt all corrupting alterations: for *God made not death, nor the poiſon of deſtruction*, Wiſd. 1. 13, 14. There was indeed the *Tree of life* in *Paradiſe*, but not of death. *Mors tua ex te*, ſaith the Prophet truly; *Sin*, that was the *Devils Daughter, was the Mother* of Death, *Rom.* 5. 12, and ſhe was a very forward Child; that conceiv'd, and brought forth, as ſoon as it was born; for Sin and Death came into the world upon the ſame day; *In the Day that thou eateſt thereof thou ſhalt die the death*, Gen. 2. 2. Thou ſhalt die the death (*i. e.*) as ſome Tranſlations read it, and moſt Interpreters expound it, *Eris mortalis*. Though he did not die the ſame day, yet he was in a mortal ſtate, and ſubject to a neceſſity of dying; he was *dead in Law*, having received the Sentence of Death in himſelf, though he were reprieved for a time, till the day of his Execution came.

Iu 1. *part.* *q.* 97.

Hoſea 13.

Eſtius, Ferus in Loc.

Lo, this was the fruit that grew upon the forbidden tree, which rais'd civil wars in the Body Politick of Man,

Man, and thwarting commotions in the Commonweal of his Soul; For ſometimes his Underſtanding being *blind*, *led* his blind Will, till *they* fell *both* into the *ditch*: Another while, his Paſſions baffled his Reaſon, and put it quite beſides that which it ſaw to be right; yea, the Paſſions themſelves ſometimes croſt ſhins, and (like *Belſhazzer*'s knees) knock'd one againſt another; upon which diſagreement among the faculties of the Soul, there grew a deadly quarrel among the parts and members of the Body; *Frigida pugnabant calidis, humentia ſiccis*: the four Elements fell at odds, domineering, ſome in one part, ſome in another; and the quarrel prov'd ſo deadly, that 'twas never to be ended, till the field were loſt by blood: So that now, though the ſtrength of a man were the *ſtrength of ſtones, and his fleſh of braſs*, as *Job* ſpeaks, yet the corrupting Canker of time without, and the continual ſtrife of contrarieties within would moulder him away, and reduce him at laſt into his firſt principles. *Opus ipſa ſuum eadem quæ coagmentavit natura diſſolvit*, ſaith *Tully*, The ſame nature that framed him, and ſet him up, takes him down again, and layes him in the duſt: And thus you ſee the Traveller mounted upon the *Pale-horſe* in the *Revelation*, whoſe Rider is *Death*, poſting him to diſſolution; and needs muſt he go, whom Death (the Devil's Iſſue) drives: And that's the ſecond Particular, his Journey, in which he never reſts, but is alwayes going; for, *Man goeth to, &c.* *Job* 6. 12. *Rev.* 6. 8.

Man goeth;] Our life is but *ſtatus viatorum*, and that is *ſtatus ſine ſtatione*: Wayfaring men, and Pilgrims, ſuch as we all are, ſtay not long at a place; we are all but *Sojourners*, ſuch as our *Fathers* have been, in *earthly Tabernacles*, which are every moment flitting and paſſing away. As we cannot ſwim over the ſame part 2. *Part.*

of a river twice, according to the ſame circumſtances; ſo neither can we ſee the ſame man twice, every way the ſame: for there is ſuch augmentation and diminution, ſuch deperdition of old, and acquiſition of new matter, in the ſame body, that 'tis a Philoſophical diſpute, Whether a man have the ſame matter and fleſh, when he is young, and when he is old; ſuch perpetual ebbing and flowing is in the ſea of every mans life, 'till the ſtreams thereof run all at laſt in *Mare mortuum*; and very fitly do I call our life a *Sea*, which is in perpetual motion, and rul'd by the *Moon*, the very *Embleme* of *Mutability* and *Change*; for the *Roman* Senators wore that form (as a Badge of their Nobility) upon their ſhoos; *Calces Senators Lunatos habebant*, ſaith *Sigonius*, the Moon did fitly ſignifie their honour, to be very mutable: And, that 'twas placed upon their ſhoos, did either ſignifie their contempt of it, in that they trod it under their feet; or at leaſt, that 'twas going; *unius anni volatile gaudium*, as one ſaid of it, yea rather, that they were going with it; for the ſtouteſt man is neither ἐπάμερος, a ſeaven-dayes laſter, as *Hippocrates* ſtil'd him; nor ἐφήμερος, as the World is call'd, much leſs of ſo long continuance as a Wonder ἐπιδήμιος, that laſts nine-daies, but like *Plinie's* ἐφήμερος, a creature that lives and dies in a day; but *Flamen dialis*, & *Conſul diurnus*, a meer days-man; *factum eſt mane, & veſpere dies unus* ſayes *Biel*, *mane juventutis, & veſpere ſenectutis*; as at the firſt the Evening and the Morning made the Natural day; ſo Youth's Morning, and Age's Evening make but one Day of life: for, the Morning's his Youth, his Ripe age the Noon, his Old age the Evening, and the Sun-ſet his Death, and that's his Journies end. Thus is every Son of *Adam* בדחלף *Prov.* 31. 8. *filius tranſitûs & mutationis*, having ſo many paſſages, and con-

De Jud. lib. 2. cap. 20.

Lapid. in loc. & Buxtorf. Lexic. verbo. חלף

continual changes in his life, 'till at laſt he paſs away, when the time of his change comes, *Job.* 14. 18.

The *duration* of all natural ſublunary things (according to Philoſophy) is meaſured by the wings of *time*, whoſe very eſſence is *ſucceſſive*, having no ſetled permanent exiſtence; and therefore the duration of man can be no way permanent, having ſo many *caſualties* without, and ſuch infinite *diſeaſes* within him (300 in *Plinie*'s time, and the number is encreaſed ſince) which all, like ſo many *Traytors*, are continually undermining, and working his ruine. *Longum languorem quiſque trahit*, every man is ſick of a *Conſumption*, from the hour that he is born. *Naſcentes morimur, &c.* cries the Poet, *Liqueſcimus, & per ſtillicidia velut aquæ dilabimur*, ſayes another, We melt and drop away, inſomuch that we may ſee, and feel our ſelves a-going; ſo that we may ſay of the Soul, as the *Orator* did of *Galba*'s wit, *malè habitat*, it dwells very ill; for our body is but a houſe of clay ——*congeſtum ceſpite culmen*, a poor Cottage, whoſe top is covered with a clod of Earth; *Earth, Earth, Earth*, cries the Prophet; onely in this it differs, that the Earth is fixt, and immovable, Man is γῆ βαίνων; *Earth* walking *upon Earth*; and his Houſe of clay is daily mouldring, till at laſt it fall upon his head. In one, a dropping *diſtillation* rots the *inner rooms*: in another, the *Gout* weakens the main *Pillars*; ſometimes, the *fire* of a *Fever burns* it down; another while, the *wind* (like that inclos'd in the bowels of the earth) *ſhakes the houſe*, as if it felt an Earthquake, and ſometimes turns it quite over: yea, though it be kept in the beſt repair, yet *age* will *uncover the roof*, wear away the *clay-walls*, and make it ſo ragged and ruinous, that the *Tenant* is forced to leave it, and when the Tenant is once out, down it falls; ſo that every

every *Houſholder* may daily look for the night of his diſſolution.

Our life (ſay the Phyſitians) conſiſts in *calido & humido*; and ſo, that the natural *heat* perpetually feeds upon the radical *moiſture*, which is at laſt conſumed, and then the *Lamp* of life goes out, though no wind of *intemperance* blaze it, nor make it run and *melt away*, faſter than otherwiſe it would; though no *Extinguiſher* of unnatural violence put it out before it's time, (as alas how many are thus put out? and do not live out half their dayes) yet when we have us'd the beſt *Prolongers* we can, ſtill it burns: and at laſt, the pure oyl being ſpent, out it goes. As in *violent* motion, which is *velocior in principio, & tardior in fine*, in that the moving virtue decayes by degrees, and at laſt by continuance, or reſiſtance, is clean extinguiſht; ſo in the *natural* proceeding of our life, the Principles, either by the toilſomneſs of their never-ceaſing operation, or by the corruption and mixture of impure moiſture, are daily ſo enfeebled, and diſabled, that at length they are forc'd to yield to the oppreſſing violence of their reſiſting adverſaries, being not able any longer to maintain their conquering action; for, a ſucceſſive *impairing* doth ever import a final *diſſolution*.

Cuff's Treat. pag. 4.

Thus we are here in the world, like ſo many Paſſengers in a Boat, which wants nothing but a cover to make it a Coffin; wherein, whether we ſleep, or wake, walk or ſit, we are alwayes a going, and ſayling on toward the Port of death; for Man, like the Sun moves about, *ab ortu ad occaſum*, but with this difference, that the *Sun knoweth his going down*, which man doth not. Onely this he knows, that be his day never ſo long, yet the *ſhadow of death* will at laſt overtake him. *Methuſalem*, that lived the longeſt, became at laſt (as his

his name ſignifies) *ſpolium mortis*: For this is ſuch a Lady as will not be courted, nor intreated; which made the Heathen, that though they ſacrific'd to as many Gods, and Goddeſſes, as they conceiv'd Chimera's in their fancies, yet were they never known to erect an Altar unto *Death*, becauſe that was ever held implacable.

Paracelſus that famous Phyſitian, that thought he could by his Art, have drawn out the thread of life to the length of immortality, yet died himſelf before he was 48 years old; he might have known by experience, that death, that ἀνθρωποφάγος, that *Cannibal*, and eater-up of men, ſpares none when he is an hungry; for 'tis *beſtia voraciſſima*, the *Eater*, אכלת אכלים, *Judg.* 14. 14. for whoſe proviſion the *World* is a *Shambles*, the *Earth* a *Table*, and the *Grave* a *Trencher*; *Time* is his *Jaws*, *Years* his *Teeth*, *Corruption* his *Belly*, and the *Worms* his *Gueſts*; and we are all his ſeveral *Diſhes*, and all too little too; for this Eater is *never ſatisfied*, *Prov.* 30. 16. *Cuff. p.* 71. 72.

I might go upon this ſubject till the Glaſs of my life were out, which runs apace while you hear, and I ſpeak; *quot puncta notarii, tot meorum damna ſunt temporum*, in the words of *St. Hierom*, whileſt he was writing to *Heliodorus*; wherefore not to ſtand any longer upon that, which is thus *in tranſitu*, a-going; take onely a brief view of thoſe tranſitory things, to which the Scripture hath compared our life; and then I ſhall paſs on to our journeys end. 'Tis a *Flower*, *Pſal.* 103. 14. 15. and that, if it be not cut down, yet preſently withers, ὡς γὰρ φύλλον χλοηρὸν πάλιν ἐν ἄνθρωπος, may be a fit Gloſs out of *Homer*: 'Tis *water*, 2 *Sam.* 14. 14. and that runs apace to the Ocean: 'Tis a *wind*, *Jac.* 4. 14. and that's joyned with motion, if it be not motion it ſelf: 'Tis a *ſhadow*, *Pſal.* 109. and that goeth hence, and departeth: *Epitaph. Nepot.*

eth: 'Tis a *tale*, *Pſal.* 90. 9. *Et verba volant, We bring our years to an end, as a tale that is told, ſo ſoon paſſeth it away, and we are gone*, *ver.* 10. yea, 'tis like a *Weavers ſhuttle*, *Job.* 7. 6. and alas, how quickly is that flung from the one ſide to the other, till the *thread* of our life be quite *run out?* Theſe ye ſee, are too ſlow compariſons for life; for when we have named all, we muſt conclude with *Job*, *Velociores dies mei*, Our days are *ſwifter* than all theſe.

But to wind up this diſcourſe, take the 9th of *Job*, 25. 26. inſtead of all expreſſions; *Our dayes* (ſaith he) *paſs away as the ſwift ſhips, Per ſingulos fluctus ætatis noſtræ momenta minuuntur*; that's *St. Hierom*'s Comment. *They make haſte* (as he goes on) *as an Eagle haſteth to her prey, and paſs away ſwifter than a Poſt*; which ſuits with the Emblematical Fable of the *Centaurs*, ſetting man or horſeback poſting to *diſſolution*; which nature, in our cuſtome of Burials, ſeems to imitate, whereas men (though they come headlong into life) yet they are carried with their feet forward to the Grave.

In Epitaph. Nepotiani.

Uſe. Wherefore, ſince we are thus daily a-going, we ought not to ſet our affections, or ſet up our hopes upon the things of this life, becauſe we muſt leave them all ſo ſoon; and yet the folly of the world is ſuch, that men *think their houſes ſhall continue alwayes*, and live as if they thought to hold the things here below for ever; at leaſt, as if they hop'd, that there was nothing after them to be hop'd for: *Quotidie morimur, quotidie permutamur, & tamen æternos nos eſſe credimus*, ſaith St. *Hier.* when alas, *yet a little while, and men ſhall ſee us no more*; *Quid itaque reponis* (ſaith St. *Auguſtin*) *quod citò relicturus es?* Why ſhouldſt thou love that ſo much, which thou muſt leave ſo ſoon? As *Neſtor* deſcribing to *Telemachus*, upon the Sand, by the Sea-

Pſal. 49. 11.

Raleigh, in preface. hiſt.

In Epitaph. Nepot.

ſhore,

ſhore, the ſcituation of *Troy*, and the paſſages of the *Siege*; as, there run the River *Simois*, there ſtood *Priamus's Palace*, *Illic Æacides*, *illic tendebat Ulyſſes*: ſuddenly there came a wave of the ſea, and waſht all away; ſo, whilſt the men of the world are fancying to themſelves *Caſtles in the air*, and building their hopes (as he in the Goſpel did his Houſe) upon the ſand; ſuddenly there comes a *wave* and daſhes all. *Stulte, hac nocte, This night thy ſoul ſhall be taken away from thee*, and then, whoſe ſhall theſe things be? whoſe ſhall they be? Truly they ſhall be none of his; *Scapha Charontis non capit niſi nudos*, he muſt leave all behind him when he enters in at the *ſtraight gate* of the houſe of the Grave: the *Porter* that ſtands at the *Gates of Death* will *ſtrip* him of all his ſuppoſed Jewels, and leave him ſtark naked, having no intereſt in any thing, but in the gravel that fills his mouth; for if we ranſack all the *Chambers* of Death, we ſhall find no other *houſhold-ſtuff* but a *wooden-Coffin*, and a rotten *Winding-ſheet*, if we find ſo much; and they too were carried in by the living, not by the dead. Whilſt we live therefore, we ought to prepare for another World, leſt another World be prepared for us, even a World of miſeries; and this we ought to doe very ſpeedily, *ver.* 1. *Remember thy Creator, &c.* For Death, for ought we know, may ſtrike before the Clock; and if that once ſtrike, 'tis not a golden Target will defend the blow. We muſt then ſend our proviſion before, and lay up our treaſure in heaven, *Mat.* 6. 19. Upon which place *Druſius* in his *Rabinnical Annotations*, tells us a Story of a certain King, who freely ſpending thoſe treaſures which his Predeceſſors left him, was told of it by his Courtiers for prodigality; to whom he anſwered; *Patres mei recondiderunt theſauros infrà, hîc in terrâ; ego verò ſuprà,*

ſupra, in cœlo; illi recondiderunt aliis, ego mihi, for he hoped to find them there, when he came at home: whither we are all agoing, and that with great ſpeed; for, our life (ſaith *St. Auguſtin*) is nothing elſe, but *curſus ad mortem*; 'Tis a *courſe of life* (as we uſe to ſay) and we all *run*, like *Peter* and *John* to the *Sepulcher*, which is the Houſe of our Age, in the Text; and that's
3. *Part.* the third Particular, our *Journies end*; *Man goeth to his long home (or, the houſe of his age) and the Mourners go about the ſtreets.*

The *Grave* (ſaith *Job*) is *domus viventium*, the Houſe appointed for all the Living, *Job.* 30. 23. and this Houſe is deſcribed to have *Gates*, *Pſal.* 9. 13. and *Doors* alſo, *Job.* 38. 17. and theſe Gates and Doors have *Keyes*.
Apoc. 1. 18. There are the *Keyes* of Death; wherewith, if we open the *Doors*, and look within, there we ſhall ſee *Steps*, Steps that go all *downward*, *Prov.* 5. 5. and thoſe Steps will bring us to *Chambers*, *the Chambers of death*, *Prov.* 7. *ult.* and thoſe *Chambers* have *Beds*, *Job.* 17. 13. where men that lye down in peace, *reſt from their labours*, and not onely ſo (for ſo much the beaſts do) but they reſt *in hope*, *Pſal.* 19. 9. in hope of riſing again; from whence our place of Burial is call'd *Cœmiterium*, a great *Dorter*, and, in the old Britiſh language, the *Grave* is term'd a *Bed*, ---- *Angli* BED *Lectum vocitant, Cambrique ſepulcrum*, ſayes their own *Epigrammatiſt*; to
Owen. ſhew, 'tis a *Houſe* where men ſhall *ſleep*, 'till they are awakn'd unto a *reſurrection*.

And here the men of the World lye altogether in this Bed of Earth; and this Houſe is every man's *Home*, the greateſt *Monarch's*, as well as the pooreſt *Beggar's*; Death is a great *Leveller*, *Sceptra ligonibus æquat*. Had there been any exempted, ſurely *Rome* would have never had 29 Emperors in 26 years; and therefore *Death* by

by the *Hebrews* is call'd a *Congregation*, and *To be gathered to their Fathers*, is as much as *To go to his long-home*: To this Congregation every man is call'd, and being viſited by ſickneſs, or ſome other Meſſenger of Death, he muſt come; the young *Sticklers*, as well as the grave *Doctors*, and old *Seniors*; they muſt all appear in the *habit* of a *Winding-ſheet*, in this place of ſilence; for *Death* takes not men in *ſeniority*: there are skuls in *Golgotha* (ſay the *Rabbins*) of all ſizes, of all ages: *The old man* that is half-dead while he lives, *Senex quaſi ſeminex*, he muſt in to this Houſe, and take up his lodging in the Chambers of Death; *The young man*, though the marrow flow in his bones, and his blood be hot in his veins, yet he may be fetcht home before he is aware; the ſpace between the *Font* and the *Grave* we know is but very little; yea, *Children* are uſually had *to bed betimes*, and no *fleſh* went ſooner to the *Altar*, than that which was *young*; And I obſerved, that עלם *adoleſcens*, and עולם the word uſed in the Text, and elſewhere, for the *Grave*, come both from the ſame *radix*, and ſhew they are neer of kin, ſo near, that the Wiſeman allots no time to *live*, but onely *a time to be born*, *and a time to die*, according as we ſay in our *Belief*, *was born of the Virgin Mary*, *ſuffered under Pontius Pilate*; we have no Article in the *Creed*, allotted for the life of Chriſt himſelf; as if our very *Tomb* ſtood in our *Mother's Womb*, and our *Cradle* in the *Grave*; ſo that every one may ſay, as *David* did to *Jonathan*, 1 *Sam.* 20. 3. *There is but one ſtep between me and death*, for our very *feet* ſtand in the *Gates* of Death, and 'tis but *ſtepping* o're the threſhold into another World; 'tis but *one ſtep*, yea, ſcarſe ſo much, but one *hand's breadth*, or a *ſpan-long*; yea, leſs than that: for the *Hebrews* diſtinguiſh the *living*

Lapide in Prov. ea. 23. *ver.* 28.

Buxtorf. Lexic. in verbo עלם

Act. 5. 9.

Lapide in Eccluſ. c.38. ver. 23. from the *dead*, but onely by *one point*, or rather by the turning of the ſame point; for מתם with *Sheva*, they call the *Living*, and מתם with *Tzere*, they call the *Dead*; as if the *line* of our life were made up of the *points of death*: Such myſteries (ſaith *St. Hierom*) may be found, *non ſolum in Scripturæ vocibus, ſed in ipſis apicibus*: A ſmall diſtance then you ſee; ſo ſmall, that with the Antients, the Emblem of life, was but *oculus apertus*, and of death, *oculus clauſus*; no more difference, but the *twinkling of an eye*; *Hoc ipſum quod agimus momentum, cum morte dividimus*, ſayes divine *Seneca*, according as our Church fitly ſings in her Liturgy; *In the midſt of our life, we are in death*; ſo near we are to our journies end, and yet 'tis called our *long-home*; *long*, becauſe men being loth to go thither, put it far from them; and yet methinks, after a tedious (though ſhort) journey, none ſhould be unwilling to goe home, but rather ſhould be ready to take up that of the Pſalmiſt (as *Babylas* the Martyr did) *Return to thy reſt, O my ſoul, Pſal. 116. 7.* or, with old *Hilarion*, *Egredere; anima mea, egrédere, Ariſe let us go hence* to our long home; Indeed had we not a nature that abhors a diſſolution, did not our *Soul cleave to the duſt*, our Body; were not thoſe two old friends loth to part; or laſtly, had we not done ſomething, for which we were afraid to be beaten; we ſhould all deſire to goe home; and therefore I do not ſo much wonder at *St. Paul's Cupio diſſolvi*, when as it was to be *with Chriſt*, *Philip. 1. 23.* But the viſage of death, beheld in it ſelf, is ſo grim, and diſmal a ſight to nature, that good *Hezekiah* durſt not look it in the face, but turned his face from it, and turned to the wall and wept: yea, *Eſay 38. 2.* Chriſt himſelf *ſweatt drops of blood* upon the apprehenſion of his death, and bloody paſſion: for, as the greateſt

Epiſt. 24.

Hier. lib. 3. Epiſt. de vita Hilar.

Bleſſing

Bleſſing that God could promiſe, was life; *Do this and live*; ſo the greateſt *puniſhment*, which he could threaten, was *death*, *In the day that thou eateſt thereof thou ſhalt die*; and therefore the Philoſopher might well call it φοβερῶν φοβερώτατον, that is, in *Job*'s phraſe, *the King of terrours.*

O death! ſaith the *Wiſeman*, *How bitter is the remembrance of thee?* and if the remembrance of death be bitter, what is the taſte of it? eſpecially (as he adds) *to a man that liveth at reſt in his poſſeſſions, to a man that hath nothing to vex him, but hath proſperity in all things*, Ecclus. 41. 1. The remembrance of it was ſo bitter to *Lewis* the XI^th^ of *France*, that (as *Cominæus* relates) he could not endure to hear the very name of *death*; ſuch is the cowardly ſpirit of corrupt nature, that it deſires to be glued to every poor contentment that life can afford, rather than ſubmit to a diſſolution, *Hæc ſunt quæ nos invitos faciunt mori*, as *Charles* the V^th^ told the *Duke of Veniee*, when the *Duke* ſhew'd him his ſtately *Palace*; Alas, ſaid he, theſe goodly Buildings make natural men unwilling to leave their Houſes of Clay, though they are offered for them in exchange, a place, yea a Palace in Heaven; *ægrè enim amittitur quod valdè amatur.* *Lib. 6. c. 12.*

Uſe. And therefore they put far from them the evil day, and ſo in the firſt reſpect it may be call'd their *Long-home*: But this putting off makes men the more unready, and the more afraid to *go home*; they ſhould rather uſe themſelves to an often meditation of it, that ſo being forſeen, and thought upon, they might live the better, and die the willinger.

As *Caius Marius* accuſtomed his Souldiers to behold their Enemies, that had ugly faces, for certain dayes before they ſhould fight, leſt their grim looks might ſome-

ſomewhat affright them; So ſhould men ſet *Death* (that *laſt Enemy to be deſtroyed*) daily before their eyes, that being uſed unto the ſight, they might not be afraid to encounter it: This hath been the practice of the wiſeſt men. The *Egyptians* us'd a *Skeleton* in the midſt of their *Feaſts*, and one cried *Talis poſt mortem futurus.* The Emperors of *Conſtantinople* choſe their *Tomb-ſtone* on the day of their *Coronation*; *Joſeph* of *Arimathea* had his *Sepulcher* in his *Garden*, his place of pleaſure; and the Chriſtians in the primitive times had their Monuments by the High-wayes ſide; not ſo much to direct Paſſengers their way from place to place on earth, but to teach them the neareſt way to heaven, and to put them in mind of their *Long-home*; ſo that every day to a Chriſtian ought to be an *Aſh-Wedneſday*, on which day they were wont to caſt aſhes upon their head, with this ſpeech; *Pulvis es, & in pulverem revertêris*; for under this *duſt* the Coppy of a good life is better kept from *blotting*, and the *ſparks* of grace preſerved *alive* under theſe *aſhes*; *Meditatio mortis antidotus peccati*, ſaith St. *Hierom*; and, He that ſeriouſly thinks of dying, let him ſin if he can, was the ſpeech of *Picus Mirandula.*

Tom. 4. fol. 45.

But what? muſt we have our meditations alwayes in *Golgotha*; and (like the *Dæmoniacks*) dwell among the *Tombs?* Indeed I read that *Philoſtratus* lived ſeaven years in his *Tomb*, that he might be acquainted with it, againſt his bones came to lie in it: but that needeth not; we may dwell in it by meditation, which *Plato* thought to be good *Philoſophy*, and *Solomon* (I am ſure) good *Divinity*; And therefore, if *he that remembers his laſt end, cannot do amiſs*, Ecclus. 7. *ult.* it cannot be amiſs often to remember our laſt end; eſpecially for him, on whoſe head the white meſſengers of Death appear,

---*Cujus*

---*Cujus Olorinæ ſurgunt de vertice pennæ*, and whoſe *Almond-tree* begins to *bloſſom*; for indeed there our age begins to ſhew it ſelf, *viz.* on our temples, --- Καὶ γηραλέων κεφαλᾶσι πάντα γέγηθεν, ſaith *Theocritus Idyll.* 14. *in fin.* As if the white temples of aged men did afford them continual Sermons of mortality; and therefore ſome derive the Greek word γηρὰς, παρὰ τὸ καρίσαντι πέρας; putting them in mind of their journies end; which methinks a Traveller ſhould often think upon, and think it long alſo, 'till he be at home: And indeed, there be ſome that do ſo; for afflicted *Job* tells ſo much, *Job.* 3. 21. *There are* (ſaith he) *which long for death, and dig for it more than for hid treaſures, and rejoyce exceedingly when they can find the Grave.* And ſuch longers the Son of *Sirach* reckons up, *Eccluſ.* 41. 3. *O how acceptable is the Sentence of death* (ſaith he) *to the poor and needy?* as it is *Divitum pavor*, ſo it is *Pauperum deſiderium*, ſaid the Philoſophers to *Adrian* the Emperour; but much more acceptable to the poor in ſpirit, who hunger and thirſt for the riches of glory, and fulneſs of joy. *Virg.* *Job.* 14. 13. *Lapide in Loc.*

A ſanctified Soul complains, in the words of holy *David*, *Wo is me, that I am conſtrain'd to live in Meſech, and to have my habitation* ſo long *in the tents of Kedar*; *my Soul thirſteth for thee, When ſhall I come and appear before God in Sion?* and happy is that Soul that thus goes with a *longing* deſire to her *Long-home*. Again, 'tis acceptable to the *decrepit* aged man, to whom the Graſshopper is a heavy burthen, becauſe *his ſtrong men begin to bow*, he *ſtands* (as *Aaron* once did in the Camp) *between the living and the dead*; he hath one foot already in the Grave, and waits onely for ſome good hour (as he in the Goſpel did at the *Pool*) for ſome good friend *to put him in*; he is weary of the world, *Num.* 16. 48.

world, and ſometimes it happens, that the world is weary of him; and therefore (like aged *Barzillai*) he *deſires* to *turn back*, *and be buried in the Grave of his Fathers*, 2 Sam. 19. 27. eſpecially if he be, like old *Simeon*, *Comprehenſor quodammodo in viâ*, embracing Chriſt in the armes of his faith, and love; then he is ready to ſing his Swan's — *Nunc dimittis*, *Lord now letteſt thou thy ſervant depart in peace, &c. letteſt him depart*: he muſt have leave before he depart; for we are not *Tenants-at-will*, to leave our Cottage, before our Maſter warns us out; No, the *Houſe* of our Body is let unto us upon theſe conditions, that we *repair* it to the laſt, and not *alienate* it without the *conſent* of our Landlord: for every one in this warfare of life ſtands as it were *Centinel*, and muſt not leave his *Station*, before his Captain call him off; and then he may go to his *long*, and his *long-deſired* home; where, likewiſe he ſhall remain *long* when he is there; *For man goeth to his long-home*, (i. e.) *ad domum æternitatis ſuæ*, *quia non revertitur ad vitam præſentem*, as St. *Hierom* and *Lyra* upon the place.

Grang. intex.

When the Leaſe of this life is exſpired, a man can never renew it again; neither for *Lives*, as *Lazarus's* was; nor yet for *years*, as *Hezekiah's*.

Ἀνθρὸς γὰρ ψυχὴ πάλιν ἐλθεῖν οὐκ λίσσεται
Οὐδ' ἐλαυνὸν, ὅσσ' ἄρπαι ἀμείψασθαι ἕρκος ὀδόντων.

Iliad. 9.

'Twas the Speech of *Achilles* in *Homer*, to *Ulyſſes*. After the *divorce* and ſeparation of this married couple, the Soul and the Body, there is no *reunion* can be made by the hand of Nature; onely the *Biſhop of our Souls* hath power to *joyn thoſe*, whom *ſin* hath put *aſunder*; and that ſhall not be, 'till he keep his *General Court* at the Day of Judgment, which the *Souls* under the *Altar* have

have a *long time longed for*, crying, *How long, Lord, how long, holy and true? Why is thy Chariot so long a coming, why tarry the wheels of thy Chariot?* which desire proceeds from that transcendent relation, which the separated Soul retains to its Co-partner the Body, from which it departs (as *Onesimus* did from *Philemon*) *onely for a season, that it may receive it again* at the last, for ever; though she put off her garments of flesh, when she goes to her eternal rest, yet she shall resume them again, to be *clothed upon with immortality*; though she take the wings of a *Dove*, and fly out of her floating *Ark*, to the windows of Heaven, yet still (like the *Dove*, *cum animo redeundi*,) with a desire to return to it again; as if the Soul could not think it self happy, unless the Body were happy with it; and therefore, as we believe, so we may desire a consummation of the Saints departed bliss; but we must expect and wait till the time come, when time shall be no more; in the *interim*, those two friends are exil'd from themselves; the one returning to God that gave it, the other to the Earth, from whence it was; so that when man leaves this world, he goes *ad domum mundi sui*, to the House of his World; as *Cajetan* reads the Text; his home being not in this, but in another World, according to *Plato's* definition of death; that it is μεταβολὴ ἢ μετοίκησις τῆς ψυχῆς, a translation of the Soul to another place: for whose departure and absence, natural affection produceth, and wrings tears from his friends and followers. For if we cast our eyes about, we shall see the streets full of Mourners; which brings me to his *Funeral*, the second general part of the Text, where the first thing considerable in it, was the *Mourners*; *Man goeth to the House of his age, and the Mourners, &c.*

Rev. 6. 10. *Judg.* 6. 28. *Philem.* 15. *Stobæus. p.* 617. 2. *General.*

Prometheus is fain'd by the Antients to temper that

Clay, whereof he made men, not with ordinary *water*, but *tears*; there is ſome *Mythologie* in't; and we may give it as one reaſon, *Cur ſolus homo lacrymatur?* which weeping uſually proceeds from grief; *lacryma quaſi lacerrima*, ſaith *Camerarius*, Tears proceed from the laceration of the ſpirit; and *tears* in Engliſh may ſeem to come from *tearing*, viz. when the heart is rent with ſorrow for the preſence of ſome evil, and the loſs of ſome good; ſo that *tears* are but a watry *juice*, *ſqueez'd* out of the Soul which is *preſs'd* with *grief*; or a kind of *ſweat*, to *purge* and work out *grief* from the *heart*.

Camerar. Hiſt. Med. Cent. 1. c. 29. Ibid.

Thus much, *Humanity*, and Charity commands, and Divinity alſo commends, *viz.* to beſtow a *Cup* of this warm *water*, upon the dead. Holy *David*, I am ſure, lamented pitifully for the loſs of his Son *Abſolom*; *Would to God, I had died for thee, &c.* the tears guſht ſo faſt out of his eyes, that his eyes almoſt guſht out with his tears. Again, If the *Son* do loſe his *Father*, he cries, as *Eliſha* did after *Eliah*, when he was taken from him; *My Father, My Father!* If a *Siſter* be rob'd of her *Brother*, ſhe weeps, as *Mary* did for *Lazarus*, where Chriſt bore her company: If a *Husband* loſes his *Wife*, he mourns like a *Turtle*, that hath loſt his Mate; as *Abraham* did for *Sarah*: and laſtly, If a *Friend* do loſe a *Friend*, he ſighs and ſobs, and complains as *David* did for *Jonathan*; *Wo is me for thee my brother Jonathan, very kind haſt thou been to me, thy love to me was wonderful, paſſing the love of women*, 2. Sam. 1. 26.

2 Reg. 2. 12. *Joh.* 11. 35. *Gen.* 23. 2.

How did St. *Auguſtin* bewail the death of his School-fellow, whom he dearly loved? *lib.* 4. *confeſs. cap.* 4. & 9. *Solus fletus mihi dulcis erat, & ſucceſſerat amico in delitiis animi mei; horrebant omnia, & ipſa lux,*

&

& quicquid erat, quod ille non erat, improbum & odiosum erat, præter gemitum & lacrymas: so that the good man seems, to have wept day and night, for him whom his Soul loved. Cap. 7.

Thus also is every tender-hearted Saint, another *Augustine, filius lacrymarum*; and those pearls in his eyes, his tears, are as precious Jewels, which he bestows upon the dead; for since the *Death of the Saints* is *precious in the sight of the Lord*; 'tis fit it should be precious also in the eyes of his people. Ps. 116. 15.

Let us bewail the loss of *Patroclus*, said he in *Homer*, εἰ γὰρ γέρας ἐστὶ θανόντι, this is an honour to the dead: but to die unlamented, hath been ever held a double death; *there were no Widows to make lamentation*, was a heavy judgment, *Psal.* 78. 65. And *Herod*, to prevent that, gave command, that his Nobles should be slain when he died, that he might be sure to have *Mourners*. The Law of the 12 *Tables* forbad all lamentation at Funerals, *Cicer. de Legib. l.* 2. *c.* 55. Which makes me wonder at the last Will and Testament of *Ludovicus Cortulius*, a famous Civilian, wherein he forbad his friends to weep, or to use any Ceremony of grief, but all the mirth and jollity they could, at his Funeral; and to that end, he interdicted the *Hermit Monks* to be present, *Ne cucullorum nigredine hilaritatem exequiarum funestarent*, lest their black mourning weeds, should marr the mirth of his Exequies; a command as foolish, as the practice of the *Thracians* was barbarous; and *Paulus de Castro*, censures it, as not proceeding from a man that was *sanæ mentis*; for a merry Funeral, methinks sounds as ill, as the *Minstrels* did, when the *Ruler's* Daughter was dead. 'Twas but a harsh intreaty (as the Church in *Babylon* thought) that they required of them a *Song in their heaviness*, *Psal.* 137. 3. No, *tears* do very Camerar. Cent. 1. p. 79. Mat. 9. 23.

ry fitly become the *eyes* in the houſe of *Mourning*; ſo that *moderation* lend a *Napkin* to dry up the exceſs of weeping; for Religion takes not away our paſſions, but onely takes them off from ill objects, and takes them up from being immoderate.

And therefore (according to the Apoſtle's rule, concerning them that are aſleep) we muſt *not ſorrow, as others without hope*, 1 *Theſ.*4.13. where the Apoſtle bids us not, *ut non contriſtemur*, that we ſhould not ſorrow at all; *ſed non ſicut cæteri* (as St. *Auguſtin* upon the place) that we ſhould not exceed in ſorrow, *like men without hope* of their reſurrection. We read that the *Iſraelites* mourn'd 30 dayes for *Moſes* and *Aaron*; but in after times for *Joſhua* and *Eleazar* there is no mention, that they ſhed a tear. *Magalainus* the *Jeſuit*, upon the place in *Joſhua* gives this reaſon; becauſe they were grown more ſtrong, and confirm'd in the faith of the Reſurrection, than in former times they were; ſo that where there is exceſſive great Mourning, others may ſuſpect there is but little faith, *Ubertim fluentes lachrymas reprime*, (as *Hierom* comforting *Heliodorus* for the death of *Nepotian*) *ne grandis pietas in* Nepotianum *apud incredulas mentes deſperatio putetur in Deum.*

De verb. Appl. ſer. 34.

In cap. 24. *p.* 341.

Indeed, the beſt men may mourn for the neceſſity of the loſs of their fellow Members, *ſed cum ſpe recipiendi*, with a confortable hope of a ſecond meeting, *ut illos potius expectare quàm amiſiſſe videantur*, as he goes on; In the *interim*, *Non tàm plangendi ſunt, quod hâc luce caruerint, ſed gratulandum iis potius, quòd de tantis malis evaſerint.*

And therefore in our mourning for thoſe departed, a golden mean is to be kept between two Extremes, *viz.* between a Stoical ſtupidity, not capable of ſorrow; and a deſperate Infidelity, uncapable of comfort;

For

For those are as much to be blam'd, that effeminately die for grief, as Pope *Leo* the X. was, that died for joy: And *Lewis* the XI. was more to be blamed than either; who was so far from being griev'd at all for the death of his Father *Charles* the VII. that he marveilously rejoyced, and built a Chappel to our *Lady* in the same place, where the news came first to him; but thus much, and too much too, for the *Mourners*. The last thing observable, was, their *Solemn Procession*, They went *about the streets*; *And the Mourners, &c.* *Comin. lib. 6. c. 7.*

Though the Souls departed be cloth'd with *white Stoles*, yet their Friends have ever followed after their dead bodies, in *mourning Blacks*; and as they did not mourn, *sine veste*, without a Sable Habit; so the Text tells, they did not mourn, *sine teste*; they were not altogether *close Mourners* at home, but they went *about the streets*, following the Corps to the Grave, as St. *Hierom* glosseth the place: To this purpose, *Lypsius* tells us of a *Horse*, and *Scaliger* of a *Dog*; and a *Divine* of our own of a *Robbin-red-breast* that followed their loving *Masters* to their *Graves*; as if the Law of Nature had imprinted our last duty to the dead in the very Brutes; from whence, it may be, that Funeral Rites are call'd in Latin *Justa*, implying, that in *justice* they are due to our Friends departed. For that Body which hath had the honour to be the *Organ* of an immortal spirit, and the *Temple* of the Holy Ghost, may challenge in *justice*, the honour of a decent *Sepulture*; and the greater loss the Church, or Common-weal receives, by the death of any, with the greater Pomp may his Funerals be celebrated. 'Tis said in *Acts* 8. *v.* 2. That the Saints at *Jerusalem carried Stephen to his Burial, and made great lamentation over him*; *Fecerunt planctum magnum, quod non plangentium exanimatione, sed pompâ* *Last Part.* *Ep. 25.*

pompâ funeris & exequiarum frequentiâ intelligendum eſt, ſaith St. *Hierom* to *Paula*, upon the death of *Bleſilla*.

I might here open to you the *Caves* of the *Patriarchs*, the Sepulchers of the Kings, and the Tombs of the Prophets; I might tell you of the Pyramids of Emperours, and Monuments of Martyrs; and preſent unto you the Images of Saints, and Statues of the Doctors; and add to theſe the Epitaph of Poets, the Orations of the Fathers, and the Hymns of the Church; which might all ſerve as a Cloud of Witneſſes, to demonſtrate the practice of ſolemn Funerals throughout in all Ages.

But having laid Man in his Grave, the beſt uſe will be to reflect upon our ſelves, and ſee how we are following after; for the *living Mourners* are alſo *going*; they do but *go about* ſaith the Text, and ſhall all meet at the ſame home; the *lines* of every man's life meet all in the *point* of death; for which journey He prepare us, to whom belong *the iſſues of death*;

To whom with the Son, and the Holy Spirit, be all honour and glory, both now and ever,

AMEN.

IN

IN OBITUM
VIRI INTEGERRIMI,
D. D. *EDW. BOYS,*
S. T. B. PIENTISSIMI, DOCTISSIMI;
Nec non, in hunc Librum Posthumum.

CAntia *quem gennit, tantoque superbit Alumno;*
Annumerat Cycnis Thamesis *ipse suis.*
Sit licèt Antiquo prognatus Sanguine: majus
Et Decus, & Splendor Stemmatis ipse sui est.
Raro Conjugio, *Pietas, Doctrina, coibant;*
Certatimque ambiit Utraque habere sibi.
Tum Niveus morum Candor, probitasque, Tenorque.
Vitæ perpetuus, consonus usque sibi.
Indolis emicuit teneris Vis ignea ab Annis:
Doctrinæque hausit plusquam Elementa, Puer.
Alma *dein* Mater, *leni quâ Gurgite Granta*
Labitur, accepit; perpoliitque Sinu.
Gymnasii quondam, Lumen Columenque *futurum:* C. C. C. Socius.
Exigit inde, operam Patria chara suam.
Attonita (ah!) quoties pendebat ab ore Corona?
Cum Sacra Arcani panderet Eloquii.
Quàm circumfusum rapuit facundia Clerum? Episc. Norwic.
(Quique Theatri instar) Præsul & ipse favet.
Et Caput Augustum, *quo nil* Sacratius *unquam* Carolus I^us. Martyr.
Vidit Sol, facili combibit aure sonos.
Postquam detonuit Belli feralis Enyo:
Redditus & Solio Car'lus *ab* Exsulio *est.*
Jam nunc dimittis (Cygnæa hæc Cantio) Votis
Nec tulit ille diu, post, superesse suis.

Mausolæum

Mauſolæum eſt ſtructa Domus; cum merſa favillis
Prima ſuæ (ut Phœnix) exoritura Rogo.
Congeſtos hauſit (tot Luſtris) flamma Labores:
Et Vaticanum pœne aliud, periit.

401/6
B4

Aut ſic.

Scripta, magis lucem & digna videre Diem.
Sit licèt Anguſtum, *quo conditur Urna,* Sacellum;
Auguſtum *valet hoc reddere* DEPOSITUM.

In Librum Concionum.

Poſthuma ſit licèt hæc, genuina Propago cerebri eſt:
(Non ſic ficta olim eſt, orta Minerva Jovis)
Dignoſces (Lector) tantillo ex Ungue Leonem:
Alcidemque ſuo dimotiçre pede.
Hoc ſpicilegium eſt, ex tantâ Meſſe relictum:
Sed Votis poterit ſufficere Agricolæ.
Quamvis non licuit (per Fatum) reddere Torno:
Deſuit & Scriptis ultima Lima tuis.
Gratulor, huic ſaltem parciſſe incendia Libro:
Sanctior eſt ſalvâ parva Tabella rate. *Martialis.*

——Concio Vita fuit.

In eundem 10. Martii denatum.

Hinc raptus, cum lux æquatâ Lance pependit:
Perpetuâ frueris jam, ſine Nocte, Die.
Te Violæ, proprio hîc quæ natæ Vere, coronant:
Immarceſſibile at, Te Diadema manet.

Ex animo, non ex Tempore, fudit
Reginaldus Bokenham.

FINIS.